



DAGER'S

INTERPRETATION

OF THE BIBLE.



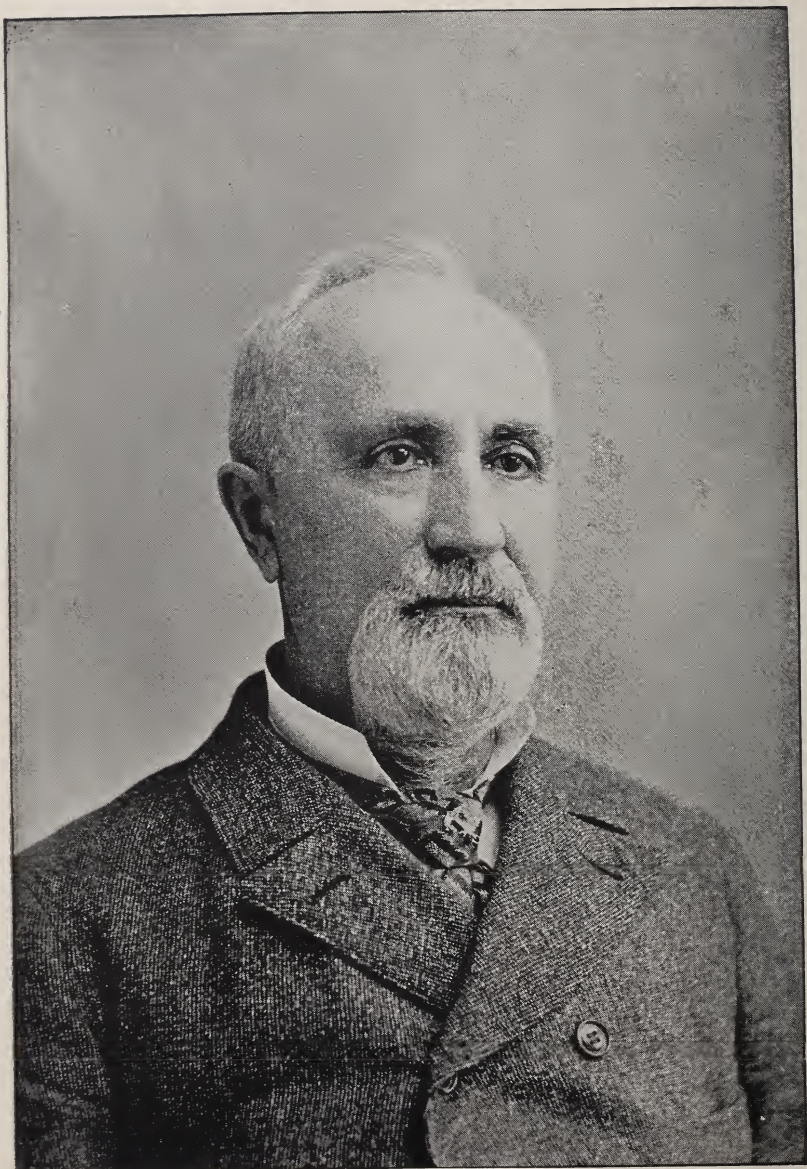
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DAGER'S

Interpretation of the Bible.

GEORGE D. DAGER,

AUTHOR AND PUBLISHER.

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Preface.

IN writing this book, I have endeavored to the best of my ability to give the contents to the world for consideration, with an impartial view. I have no dogma to conform to, but truth. This is what I have searched for in Scripture, to qualify me to give true interpretations and applications of the contents of the different subjects contained in this book. In writing this book I have set aside my own personal views, so as to be able to be free from any thing that is biased and partial in its character. I intend this work shall be clean, free from any dogma; each subject will be sustained by Scripture; the allegories and anything metaphorical in character will have an impartial interpretation as to the

meaning of the same. Pertaining to this work, I have investigated a chain of evidence from Genesis to Revelation—Adam the first link in this chain of evidence. I have followed the law, the prophets and the gospel.

GEO. D. DAGER.

UTICA, N. Y.

DAGER'S INTERPRETATION OF THE BIBLE.

CHAPTER I.

IS THERE A CREATOR CALLED GOD?

IS there any positive, absolute and certain proof that there is an intelligent Creator that created the universe?

In the consideration of this question there are two standpoints for man to reason from. If it be true that man must see God, as he sees man, to prove there is a God, then it cannot be proved there is a God ; hence we must reason from the other standpoint.

A reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth ; yet it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and ar-

rive at indefinite conclusions. But let us for the moment lay aside the Bible, and look at things from the standpoint of reason alone. He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior, both in wisdom and power; or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason, every reasonable mind must conclude; for it is a self-evident truth, that effects must have been produced by competent causes. When we study the heavens above, and the earth beneath, and examine the things that are created by an unseen power, made in beauty, form and system, that defy the greatest artist that ever walked the earth, with all his skill to accomplish, will reason in this condition deny the existence of an intelligent Creator, and claim that nature is the only God, and that from nature all things exist as they are, without an intelligent law giver? Let reason do her

best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case, back of all the intricate machinery is the hand of an intelligent, omnipotent God. Hence of this fact we are also fully assured by the same evidence which proves his existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that his power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator.

What could be more reasonable than the exercise of power, which we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating the works of God, and judging of his wisdom, justice, power and love? All this is reasonable and in perfect accordance with facts known to us. Is it not reasonable to suppose that such an infinitely wise and good being, having made a creature capa-

ble of appreciating himself and his plans, would be moved by his love and justice to supply the wants of that creature's nature by giving him some revelation? Would it not be a reasonable supposition, that God would supply to man information concerning the object of his existence, and his plans for his future? On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with powers of reason reaching out into the future, and yet make no revelation of his plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by justice and love.

Having established the reasonableness of expecting a revelation of God's will and plan concerning our race, we will examine the general character of the Bible, which claims to be just such a revelation. Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking

mind will be prepared to examine the claims of anything purporting to be a divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the word of God.

We will examine some of the revelations purporting to be from God to man through the Bible, and we have no reason to doubt but what the word of God revealed to man is found in the Bible. What is a revelation? It is an act of revealing sacred communications. Do we find in the Bible that God has revealed anything sacred to man? The Bible proves that God has given man a revelation of himself, all through the Bible, from Genesis to Revelation. God gave a revelation to Adam and Eve, the first pair of the human race, as found in the Bible. God gave revelations to different ones down to the time of Moses ; then

one of the greatest revelations ever revealed from God to man, was given to Moses by an angel upon mount Sinai, the law of the ten commandments; that which was immortal in its principle, never to become null and void. This revelation to Moses was based upon equity, and adjusted to the reason of man, that it might in his mind be reasonable, and leave man in such a condition that he could not deny the reality of the revelation from God to man, found in the Bible. This revelation of law from mount Sinai, is a standard of law through all ages of the world. The proclamation of that law has been honored by all civilized nations down to the present time, and will be until man ceases to be born.

We will notice another great and wonderful revelation revealed to man through Jesus Christ. In this revelation God reveals to man his love, wisdom and power, and the plan for the salvation of the human race. This revelation is so simple in its character as to adjust itself to the reason of man, and leaves no room for argument. It is plain. It leaves no room for

man to say there is no God. This God that is represented here is the true God of this universe, and not that Jewish imaginary God that gets angry at trifles, and repented that he ever made man. My reason teaches me that I cannot accept everything written in the Bible. Why? Because all things written in the Bible are not reasonable; and with these conditions before me, I must as an honest man, through my reason, conclude that the word and revelation of God to man is found written in the Bible, regardless of the errors and tampering with the Bible through the different translations and revisions it has passed through down to the nineteenth century.

We find in the Bible two different Gods presented to man. One of these Gods is a God of love, and infinite in perfection, whose nature is love, and cannot get angry. If he could, reason would speak in honor of equity and the perfection of God, which would destroy the element of perfection, and put God on a level with finite man. The Bible is at war with itself in regard to God. Some of the writers say

God has been seen by man, face to face ; then the same writer says God has not been seen. Some writers say that God is perfect, and cannot get angry ; some writers say that God gets angry at man, and is ready to destroy man. Reason in man admits the reasonableness that God has given man a revelation in the Bible in regard to his plans, wisdom, power and love. Reason cannot doubt for a moment that there is an intelligent Creator, God, manifested in the Bible by his word and revelation.

Man, with all his reasoning powers, cannot comprehend and reason out the element and principle of the infinite love of God. Man is lost when he tries to know what it is. If it was finite love, we could comprehend it from finite man ; but infinite love is beyond the comprehension of man, only as it is manifested in the soul by obedience to the law of God ; and in this condition man's conception of the love of God can be realized only in part, for his ways are past finding out by man. Then how will man comprehend infinite love ? Through the love and nature of finite man in this mortal existence. If the finite mind

can penetrate to the fulness of the love of God, then he can comprehend the full power evolving from the spirit power of the infinite love of God. Genesis xxxii. 30: Jacob said, "I have seen God face to face." Exodus xxxiii. 11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." This is not an allegory. The principle and form of this Scripture is written literally to the letter, exact, meaning just what it says. And in the 20th verse of the same chapter: "And he said, Thou canst not see my face, for there shall no man see me and live." John i. 18: No man hath seen God at any time." The above Scripture is literal to the letter, exact. Here we find a collision in the Scripture. What shall we do with it? Shall we act the part of a hypocrite, and interpret it to harmonize with the dogma of the so-called Christian religion of the present age, or shall we be honest, and give it to the world in its true meaning? By all means give it to man as it means. The God of this universe is not responsible for the collision of that Scripture. The fault lies in man. If an angel appeared to

Jacob instead of God, as his representative, it does not destroy the principle of this Scripture. If an angel spoke to Jacob, he spake the mind of God as a messenger representing God.

Genesis vi. 6, 7: In this Scripture God speaks, and not an angel: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." We find here a revelation purporting to be from God, supposed to be written by Moses. Reason speaks in man, and ignores this text, and repudiates it as inconsistent and unreasonable, to harmonize it with the nature of God. In this condition as written, it cannot be accepted as a revelation from God. The account of this history, as found in Genesis, informs us that man was very wicked, and in this condition God said it repented him that he made man on the earth, and grieved him at his heart. It says, "God saw that the wickedness of man was great in the earth." Does this represent the God that created this universe, whose divine nature is eternal, and knew the end of all his works from the beginning? If this be true, then

this came unexpected to God, which was the cause of his repenting that he made man, and grieved him at the heart. Reason, and Scripture in other parts of the Bible, tell us that it is impossible for God to repent, as his divine nature is perfection, and all of his infinite plans were made before the foundation of this earth; and in this condition, if any mistake was made in his plan, it is positive proof that God is not infinite. Reason and the Bible, and nature's laws, speak to man that the infinite God cannot make a mistake. The very nature of this story cannot harmonize with the infinite attributes that make up the divine nature of God. This story lacks good logic, and the principle of it is void of reason, and cannot stand to be criticized. Then who is responsible for this blunder? and who is the author of this writing? We will examine in a reasonable way, and see if we can trace it to the right one.

In the first place, this book of Genesis is supposed to be written by Moses, and for argument, we will admit that Moses wrote it. This revelation was given to Noah, 937 years before the birth of Moses. Where

did Moses get his information, and how did he get it? The best authority we have is, that he got it through tradition. Some assume that Abraham might have brought some documents from ancient inscriptions from Chaldea. In the condition of this event, is it reasonable for man to believe that this event could be handed down through tradition for over nine hundred years, without making any mistakes. It could not. Then as a rule, the Jewish writers wrote after their imagination. Moses in writing this event in such a crude state, pictured out and imagined in his mind the make up of this God, and by doing so, he made this God out on a level with finite man, and this is the condition of this God as Moses gives it to us in Scripture, and all through the Bible. We find this angry God portrayed to man through the ignorance of the writers; and no doubt they did the best they could under the surrounding circumstances, and the mentally crude condition of the writers; and in this condition it has been handed down to man to the present age, without being corrected by the different revisers, and left in this

condition for the cultured mind, and the development of man in the nineteenth century, to estimate the God that made man on a higher plane than represented in the Bible. Who cannot in harmony with his attributes, change in nature from love to hatred, or make any mistakes in his creation.

And with all of these blunders for our consideration, we find another God portrayed in Scripture, a God of perfection, with but one nature, that is love to man, and the infinite care of His creation.

We will consider the true God in Scripture as we present it for consideration :

Isa. 37-16—"Thou art God alone."

Isa 47-9—"I am God, there is none else."

Hos. 11-9—"I am God, and not man "

John 4-24—"God is a spirit "

John 4-16—"God is Love "

I Cór. 14-33—"For God is not the author of confusion, but of peace, as in all churches of the saints."

This other God, as portrayed in the above Scripture, is a God of confusion, a God that did not comprehend his creation of man, until he saw the wickedness of man on the earth. Then it appears he got his eyes opened so as to comprehend the nature of

man ; then he repented and grieved him at his heart that he made man. Reason teaches man that this is confusion, and turned God from his equilibrium, and made him ready to destroy the man of his Creation.

Isa. 40-28—"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

This means infinite in nature, not circumscribed, to inclose, to limit, but to be unlimited in character, this proves to man that God is perfection, and could not make a mistake in creating man so as to repent for creating man as he did.

Some dogmas and creeds of this age advocate that the anger of God is infinite in nature, and not like the anger of finite man. Admitting this to be true, it proves that there is a collision going on in the nature of God, infinite love and infinite anger, one a positive and the other a negative. This is contrary to the fundamental principles that make up the Godhead. This God is perfect, whose thoughts are infinite, and not like the thoughts of finite man. Positive, a unit, a oneness in the nature of his entity;

love, infinite in nature, it is impossible for infinite anger to come from God. There is no such element as infinite anger.

In summing up this case we will say, after giving due allowance for the many errors and mistakes found in the Bible, it is evident from reason and the nature of the scripture, that there is to be found in the Bible, a revelation from God to man.

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old book is in many cases, unintentionally, but wofully, misrepresented by a great number of the creeds and dogmas they hold to. The Bible is the oldest book in existence ; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth. They have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relent-

less persecutions have been waged against those who had faith in it : but still the book lives to-day, while many of its foes slumber in death, and hundred of volumes written to discredit the entire contents of the Bible, and to overthrow its influence, are long since forgotten. The Bible has found its way, with all the mistakes made in the many revisions it has passed through, and with all of this the word of God is registered throughout the Bible, and will live on, while its enemies and foes will slumber into their eternal graves.

The fact that this book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great author it claims, has also been its preserver; regardless of the many errors and mistakes, God's power must be used, and that in harmony with his own nature, whatever may be the means to that end. Whatever may be the operation of his power, the final outcome must be consistent with God's nature and character, and every step must be approved of his infinite wisdom.

CHAPTER II.

WHAT IS MAN ?

WHAT is man? What constitutes the entity of man as we find him in this age of the world? Practical examination of man, from the best skill of the present age, and the decision given to the world from this skill, is proof in its character, that man is an animal of the highest order, and whatever befalleth the beast befalleth man; as the one dieth, so dieth the other; they have all one breath; so that a man hath no pre-eminence above a beast; all go into one place; all are of the dust, and all turn to dust again. The operation of the same law that gives life to beast gives life to man. Man eats, drinks, sleeps, and is subject to disease, decay and death, and the same befalleth the beast. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Who knoweth whether the spirit of man as an entity, conscious as to

its condition, will exist as such beyond the grave? As far as man can examine this question in his finite condition, it is all darkness beyond the grave.

Was Adam the first man created on this earth? The Scripture from Genesis to Revelation, informs us that Adam was the first man created on this earth. If not true, then the contents contained in the constitutions of the new covenant is of no use to the race, and must fall to the ground as a farce and humbug, for the new covenant came through Jesus, the second Adam, to redeem the race from Adam's transgression.

Now, if Adam was not the first and did not fall, then there would have been no use of God calling the new covenant in question to redeem man, for there would not have been any one to redeem.

There is a connecting link in the narrative of the law, the prophets and the gospel, from Genesis to Revelation, and if one link be destroyed then the principle in the constitution that governs Scripture is dead in its redeeming powers. For man, if the principles of this creation spoken of in Genesis, regardless to the errors made by the

writer, be not true, then this Bible is of no more use to the race than a common spelling book.

The creation of man as we find it in Scripture is an allegory, and must be considered as such. Scripture informs us that God made man from the earth. How? And the process man was made, the Scripture is silent, and any idea that man might form as to this question, would be in its nature, a speculation. Man has never found out, nor never will, how God created man in the beginning. According to Scripture was Adam made a perfect man? He was not. Was he made a spotless man? He was not. Was he made a good man? He was. Was he made subject to sin, and was his nature susceptible to lust after evil as well as good? It was. Did he have all of the elements and gifts and possibilities to be developed in him when he was created? He did. Did God decree in his will to make Adam as he did? He did. Was it the purpose of God that Adam should fall in a condition to know good from evil? It was. Was it necessary that Adam should fall? It was. Give your reason by Scripture. In the first

chapter of Genesis we learn that it was the purpose of God, that Adam and Eve should be the father and mother of the race, and be fruitful and multiply and replenish the earth. Were all the elements necessary to carry out this plan incorporated in the being of Adam and Eve? Scripture said they were. Could these elements in them be developed so as to carry out the purpose of God? If they had remained in their righteous state they could not, and the earth never would have been peopled. It was necessary for Adam to fall, that the eyes of their understanding might be opened and see their condition, and bring them in a condition, that they might be able to carry out the order that God gave them, to multiply and replenish the earth. Was Adam made a perfect image of God? He was not. Then what are the considerations in Scripture in regard to this question, where it says that God made man in His image.

Genesis i. 26, 27. "And God said, let us make man in our image." "So God created man in His own image."

The first text is plural and makes out more than one God, the second text is a unite,

which makes out one God. This Scripture is at war with itself. The first text is not reliable. The Scripture through the Bible teach but one God. The second text informs us that there is but one God, which is in harmony with the principle involved in Scripture. Then what is this image of God in man?

Colossians iii. 10. "And have put on the new man, which is renewed in knowledge after the image of Him that created him."

The image of God in man is righteousness through conversion, the new birth. By putting on the new man, that is the kingdom of Heaven in the soul, the image of God, man can lose by leaving the path of virtue and go on the broad road, by disobedience.

Did Adam fall and lose the image after God? He did. How did he lose it? By being disobedient. Did God promise a remedy at that fall, to redeem man from his falling state? He did. How? Through the seed of the woman. Scripture in this case does not mean to be understood, that the entity of Adam was in the image of

God. It was the law and light of God stamped in his heart and conscience, and strictly obeying that law that gave him the image of God. Paul tells us, that a man converted to good works by being obedient to the law of God, has in that condition, put on the new man which is renewed in knowledge after the image of God that created him. This is the positive proof what the image of God is in man. The Scripture is plain as to this question ; it is not the man as a soul entity, it is the law and light of God in the man to guide him into obedience, and if obedient, he has put on the righteousness after the image of God.

Was Adam made a finite entity as man is to-day ? He was. Did he have the same kind of an organism as the man of to-day ? He did. Scripture tells us that the race was made of one blood, that flowed through the veins of the race from Adam to the present time. Did Adam commit infinite sin ? No, he did not. It was finite, and must be punished accordingly, for the good of Adam, limited in duration. If this is not true, then the God of this Bible is a tyrant, and beneath the notice or consid-

eration of the man that he created and forced into this world, and made him as he was in nature, through his own counsel, and for the purpose of falling, to bring about a condition to open his eyes, and make him a fit subject to do evil as well as good, it was necessary that it should be done, for God to bring about his infinite purpose, that man might taste the bitter as well as the sweet, the means to develop and round out man for a purpose, and that purpose was for the eternal good of man in this world and in the world to come.

We now come to the creation of Eve.

Genesis ii. 21-23. "And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man."

Verse 24. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."

Chap. iii. 16. "And thy desire shall be to thy husband, and he shall rule over thee."

1 Cor. xi. 3. "But I would have you know that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God."

The Scripture sustains the creation of Eve as stated in this allegory, and the New Testament confirms it as a truth.

The creation of Eve is a mystery to the world. The race is shrouded in darkness as to the true interpretation of the creation of Eve in this allegory, and will ever remain a mystery, as the Scripture is silent in regard to it. The world of man has speculated, and will continue on in giving new ideas as to the true meaning of the rib that Eve was made of. Evolutions in science proclaim to the world that they have the key that solves the mystery of the creation of man, and promulgate the doctrine that man evolved from a lower animal, without sufficient proof to convince man that they are correct. The world in this age of thought is still in darkness as to how man was created in the beginning.

In the creation of Eve from Adam, do we find an element typical of matrimony? We do. As Adam and Eve were joined together as husband and wife by the government of God, so must the race in all ages of the world follow the example as a principle of purity, of the sacredness of the marriage vow.

1 Cor. xi. 8, 9. "For the man is not of the woman; but the woman of the man." This evidence is from Paul, that Adam was first made, then the woman. "Neither was the man created for the woman, but the woman for the man." This is in harmony as stated in Genesis, that God made Eve, and brought her to him as a help meet for him.

2 Cor. xi. 3. "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." The evidence in this Scripture is positive that the doctrine of the fall of Adam and Eve through the deception of the serpent was not new to Paul, but familiar to him as a scholar who understood Scripture. If there was no truth in the

creation and fall of Adam and Eve, Paul would have never advocated the same in his teachings. The creation of Adam and Eve, and their fall, was, and is, the first link in the chain of God's eternal purpose, which commenced then, and will not end until the consummation of the race, saved in the bosom of God the Father.

Question. Can God carry out his purposes throughout all the ages of this world, and not interfere with the free agency of man ?

Answer. God can work out all his purposes down to the end of time, and not interfere with the will power of man if left alone.

Eph. i. 9-11. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

Verse 10. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

Verse 11. "In whom also we have obtained an inheritance, being predestinated

according to the purpose of him who worketh all things after the counsel of his own will."

Question. Do you say that predestination is true?

Answer. I do; Scripture justifies the statement; and the unchangeable purpose of God. God has so adjusted his laws to man that he can carry out his eternal purposes and leave man inexcusable to God for his responsibility if left alone.

Question. Was Adam responsible for his fall?

Answer. According to the law of justice and equity Adam was not responsible for his fall.

Question. Who was responsible?

Answer. God, if this Scripture is reliable.

Question. Why, you surprise me. How can that be?

Answer. We are informed by Scripture that God created Adam for a purpose, and that purpose was to inhabit the earth with man; and to consummate that, Adam had to fall, to become the father of the race; and in view of this fact it was necessary

that God should make this condition that Adam was placed in to bring about the purpose of God; and the purpose and condition that God placed Adam in, was the cause of his fall; for without the condition and position that God put him in, Adam would not have fallen. God was his own counselor, and Adam the clay to be fashioned as God saw fit so as to carry out his purpose, and that made God, by the law of his own attributes, responsible for the fall of Adam.

Question. Why, how is this? was Adam not free to act and do as he saw fit, to obey or disobey?

Answer. Yes; Adam was put into the garden to obey God, according to this Scripture. We must consider this creation an allegory, and interpret it the best we can. It looks as if God used Adam as a machine to carry out his purpose. God had a perfect right to do so, for Adam was his, and to do with him as he saw fit in bringing about a condition to start the propagation of the race. God is responsible, and has no excuse for creating Adam and those conditions as he did. He controlled this all for

the benefit of man. Practically God did not punish Adam and Eve, as man is punished to-day. The judgment pronounced upon Adam and Eve for disobeying was not of the same nature as punishment due sin in this age. This had to be done to carry out the form of the purpose of God, and in this condition God says, Because you have done this, I will now open your eyes as to how you are to bring forth offspring, and get your bread by the sweat of your face. This is not punishment for sin, for we do the same thing to-day in obedience to the law. And in view of all these facts just considered, God is responsible for the creation and fall of Adam, which I will sustain by Scripture as I proceed. God is not a coward; he is not like man, that will shrink from responsibility. The God of this universe takes the responsibility upon himself for the creation and consummation of all things, according to his own counsel.

Romans ix. 15: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

This Scripture is literal and plain in its nature. God gives man to understand that he will not be dictated in the management of the race of man. Verse 16: "So then it is not of man that willeth, nor of man that runneth, but of God that showeth mercy."

This was the case with Adam; God made him a chosen vessel to carry out his purpose through the ignorance of Adam, and direct under God the supervisor to guide Adam so as to get into condition to start the race. When God brought this earth into existence from the womb of eternity, with no one to dictate his purposes, he made it for himself, and will control and govern it in harmony with his infinite wisdom. Rom. ix. 18: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Verse 19: "Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?"

Verse 20: "Nay, but O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?"

Man has always been a fault finding being; if it rains too much, he finds fault; if it does not rain enough, he finds fault for not understanding the principle as to why it is so. If he brings an invalid child into this world, he finds fault with God. "But, O man, who art thou that replest against God?" But ask yourself and your wife, and your ancestors, how your invalid child came into this world. O, ignorant man, study the laws of nature, and obey the dictates of its voice, then the womb that has heretofore brought forth invalids and dwarfs will then come up to the standard of the law of obedience, and bring forth Websters and healthy offspring, as God purposed it should be if nature's laws were obeyed.

Man, through ignorance, finds fault with God because He made Adam as He did, and used him as a machine of His own. And he was His own to carry out His infinite purposes, that he should fall. Oh, man! consider this great question, and then consider the necessity of the fall of Adam. You then will keep silent and not find fault with God because Adam fell, and through

the fall, an unborn race was stung with the poison of this production, and without the poison of this production, which made a choice to act in the freedom of man, which was the very element to cause man to develop and cultivate all the means and possibilities in man to round him out, so as to make him capable to enjoy the happiness of the eternal world, as God purposed in the beginning of the creation of man.

Back in eternity, God, whose name is eternity, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, saw fit in His infinite wisdom to create this earth and people it. Did God create all things and for Himself, through His infinite counsel? He did. Did He create it for a purpose? He did. Did God make a mistake in creating this earth and people? He did not. Did He foresee the end of His works from the beginning? He did. Did God repent for creating this world? He did not. If He had He would not have been a God of perfection.

When man, in his finite capacity, considers this world as he finds it, and be-

holds the misery and sorrow, sickness and death. the idol of a father and mother taken from their bosom, through sickness and death; the family tie broken; with hearts bleeding in mourning for the missing idol, who they have borne to the grave, and the crimes and the different troubles and sorrows of earth, causes man sometimes to think that there is a wheel loose in the machinery that governs this world. But, dear ones of the earth, do not for a moment suspect the God that gave you an existence, but have faith and trust in God, who is invisible, and whose ways are past finding out, and who will, in His infinite wisdom and love, bring you out of all earth's sorrows, into that light and life contained in the New Covenant, by being cultivated by these means, to round out your manhood upon a high plane of thought, purity and holiness, which is incorporated in His infinite purpose before the world began.

It is not for man to dictate the works of God, and how nature's laws should be managed to govern this world. But, vain man, keep silent, remember you move, and live and have a being in God. Be content with

the world, only do all you can to make it better by being obedient to the law of God,

Question. What constitutes the entity of man:

Answer. Scripture defines it that it is the inner man—the spirit, that will live on in the eternal world as an entity holding its individuality.

Question. Is this entity immortal?

Answer. Scripture informs us that the entity of man is finite in nature and a helpless being, unable to exist a moment without the help of God.

Question. What constitutes immortal and immortality?

Answer. It is part and parcel of the Godhead, eternal existence. The principle in Scripture teaches us that God is eternity, and without God there would be no eternity. By law it takes an eternal entity to constitute that word God, who is immortality.

1 Tim. 6, 16. “Who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, nor can see.”

Paul, the great scholar of that age, well

understood the interpretation of Scripture, is positive in his gospel, that God is the only entity in the universe that hath immortality. The principle that governs Scripture is positive proof that immortality is self-existing. Paul, one of the best writers and expounders of Scripture, positively declares in his writings, that there is but one conscious entity that can exist of itself, without the aid of a higher power, and who is independent in character, and that is God. Immortality belongs in the Godhead and not in man; if it did, man would be self-existing as an entity, and independent from the help of God, and could raise up in his dignity, as a God, and say to the God of his universe, "I ask no favors of you, I can live and exist without you, being equal with you." Oh, vain man! Filled with a carnal selfishness, listen to Paul, who says that man lives, moves and has a being in God, helpless in his own being and cannot exist for a moment without nursing from the breast of immortality as a child from a mothers bosom.

The churches for ages have advocated from their pulpits that man is immortal,

and have not given correct interpretation in regard to it, but have bent the meaning of this Scripture to harmonize it to the dogma of a vicarious atonement, nursing the doctrine of endless misery, so demoralizing and damnable in its character, and beneath the notice of the uncivilized man on the island of the sea. Oh, nations of the earth, awake from your sleep ! Think, read, and understand for yourselves. Is it consistent and in harmony with the law in your own being, that God would make man a subject to an endless hell and misery, if he was not converted to a doctrine advocated by some of the churches of to-day. How much longer will you be rocked in the cradle of an orthodox hell and an angry God. Oh, dear ones of earth, respect your God as a God of love and not as a tyrant that walketh the earth, place the infinite standard of God on a high plane of purity, who will, in His own good time gather together His offspring of the earth in the bosom of the father, where heaven dwelleth.

CHAPTER III.

WHAT IS MAN ?

Question. For what purpose did God make man ?

Answer. Oh, vain man of the nineteenth century, how much longer will you contend with God, and find fault with the workings of nature's law upon this earth, and the inhabitants thereof. You rise up in the weakness of your finite understanding and contend with God, and curse and blame God for the misery that occurs upon this earth and hurl from your lips, why God made things as they are, I could have made a better world than this if I had been God, and why God suffered this world to be steeped in ignorance, as it is in this age of the world; why God permits the sickly invalid to be born from its mother's womb, and live a life of fifty years in pain from disease, dragging out a miserable life and then die. You say why is this ? Is God asleep. Is there no love in God, that he

should suffer this. If I had been God, I would have closed its life at its birth from the womb. And why God suffers to loose the winds of the earth, and in its rage destroy property and the lives of His own offspring. The sea in its rage takes in its bosom ship after ship, laden with human beings. Let God speak. Where wast thou, oh, vain man of the earth, before I brought this earth into existence? Where wast thou when I divided light from darkness, and created the first man upon this earth? Where wast thou when I decreed in my will to make this earth and make man for Myself and no one else? Did I counsel with any one in My creation? Did not the strong arm of my own power and wisdom create all things? As I am God and none other, hast thou an arm like God? Declare if thou hast understanding. Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous. Answer these questions, then will I confess unto thee that thine own right hand can save thee.

God will answer: When I made this earth, I made and prepared everything for

man's comfort; before I made him I purposed him to rule over the earth, and over the beasts of the field, and over every living thing upon the earth subject to my law. I prepared the seed of the herb of the field when I made the earth; I prepared everything to grow, and caused them to grow to sustain life in every living animal and man that I made, and when Adam fell, I drove him out from the garden to till the ground and to multiply and replenish the earth; "And in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken." When I, as a father, drove Adam from the garden, and to labor and get his bread by the sweat of his face, did I forsake him as my son? No, I did not. I prepared everything for his comfort and the future race that follows. Did I leave anything undone that ought to have been done for the comfort of man and his happiness here and hereafter, in case man, with diligence and wisdom, complied with the conditions and laws connected with that which I prepared? No, I did not; and all the misery that has occurred from Adam until now in

the race, is because they have not complied with the conditions of my law. The sin lieth at their door, and they must suffer the effects of violating my law as a reproof to man, to learn wisdom's ways, and be developed thereby, so as to be in condition to comply with my laws and be benefited by receiving the spirit embodied in these laws.

When Adam left the garden to till the ground, did he leave it with a diseased body, as we find the race in the present age? No, he did not. When God made Adam and put him in the garden to dress it, he gave him a sound body, free from disease; and when he left the garden to till the ground, he went with a sound healthy body, to begin life and start the race of this world. They started as husband and wife free from disease; they both had the eyes of their understanding opened so as to be able to see their condition, and understand their obligations to God through nature's laws, which were in harmony with the law stamped in their heart and conscience, and fully comprehended, if properly cultivated, which they were in duty

bound to do for their own benefit; if not, then sin lay at their door.

The garden of Eden in this allegory is figurative in character, and not a literal garden, as some people think it was. The tree of the knowledge of good and evil is likewise figurative. The serpent that beguiled Eve was not a reality, but figurative, and must be interpreted as such. God walking in the garden and talking with Adam and Eve belongs in the allegory as a figure, and not literal, as it reads. An allegory cannot be itemized in the interpretation as to the magnitude of the principle involved in the allegory. For instance, I will present a figurative text of the same nature found in Matt. xxiv. 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The principle involved in this figure is quite severe. The interpretation of this text, as found in Scripture, applies to the Jews as a nation, who were cursed through the principle of law, and lost their nationality and were scattered among the nations of the earth, until the fullness of the Gentiles comes in, which will be at the end of this age.

All we can do with an allegory is to get the general principle involved in it; every word in an allegory cannot be itemized in the interpretation; and this is the condition of this allegory that I will now interpret as it comes to me by impression, in a spiritual sense. Some people believe that God had a literal garden somewhere on this earth, and that he put Adam in it to dress it, and that God talked with Adam as man talks to man, because the allegory reads so. Now if we will use common sense and reason in the attributes of nature's law within us, we will come to a better understanding.

In the first place, what is the spiritual meaning of the garden of Eden? As it comes to me, it is this: the garden of Eden in its spiritual sense was the innocence and purity of Adam and Eve in their condition before they fell.

What was the tree of life in its spiritual sense? It was goodness, the principle involved in their state of purity; and they were commanded by God, through his Spirit operating upon the conscience of Adam and Eve, to eat and feast upon the

principle of goodness involved in the condition of their purity, which was in harmony with the law of their heart and conscience.

What was the tree of knowledge of good and evil in its spiritual sense? It was wisdom according to nature's laws. Adam and Eve had to grow and mature a few years before coming to the age of maturity; and while in this condition, prior to their development, they were in the condition of innocence and purity, eating and feasting on goodness, the tree of life, that they might never die, but forever live happy in goodness, and retain the state of purity, the garden of Eden. This does not mean that they would not die as an entity, for they were born to go to dust, from whence they came. Live and die, in this allegory, means happiness on one side, and misery on another. Adam and Eve got this wisdom as a child gets it in this present age. A child, by the law of God, is in a state of innocence and purity, until it becomes matured enough to know right from wrong, and sense in some degree, to see the magnitude of good and evil; and when devel-

oped upon that plane, they have secured to themselves by law, wisdom through activity and the cultivation of their mind, which means in the allegory, eating of the tree of knowledge of good and evil, as wisdom through the development of a person secures to him by law a knowledge of good and evil; and when this is secured from a child, they are then by law responsible for their behavior, and have fallen from their state of innocence and purity; and in that condition the child becomes a subject of mercy under the constitution of the New Covenant, and the redeeming power of the blood of Christ. And this was the precise case with Adam and Eve. But some one asks the question: It reads that Eve partook first, and then persuaded her husband, which made her the transgressor. This allegory does not mean just as it reads. We must draw from it and the surrounding conditions, then we will be able to interpret the spiritual meaning of this allegory. The science of manhood and womanhood teaches us to-day that woman is more susceptible and perceptive than man. This was the case with Adam and

Eve. As they matured from youth into manhood and womanhood, Eve was the smartest of the two, and under this condition she perceived things sooner than Adam, and her susceptible element was more sensitive to admit and take in than Adam was; so in this condition Eve ate of the tree of knowledge of good and evil faster than Adam, which developed her sooner in obtaining wisdom, which is the knowledge of good and evil. The law of God was stamped in their heart and conscience, and the probability is that as Eve was progressing faster than Adam, and leading her husband along faster than he could perceive, his conscience condemned him; and in this condition reproved his wife for leading him in matters that he did not yet understand; but Eve in her sharp perceptive faculties did not stop to listen to Adam, but pushed on and ate of the tree of knowledge, which is wisdom; and in this high condition of Eve, her faculties were so well developed as to prepare her to take in evil thoughts and nurse them, and admit them through her susceptible power, and persuade Adam to partake

of the same. He yielded to her persuasion, and both fell, she being the transgressor.

The serpent spoken of in Genesis was not a living animal of any kind. The object was a figure in the allegory, and not a reality, to illustrate some spiritual truth. The serpent was the tempter, generated from the nature and faculties of Eve. Her susceptible power so well matured, was in a condition to admit evil thoughts and nurse them and execute them, which was sin. The serpent was a generated tempter, cursed by herself, and not an orthodox devil. Wherever you find a serpent or devil spoken of in Scripture, you will find that it is a generated one from man; and when man has conquered himself, and brought his powers in subjection to the obedience of God, he has conquered all the devil that there is in this world or any other.

Oh, dear ones of the earth, what more can God do for the race than he has done? Has he not done his part to secure the happiness of man? What has been the trouble, at whose door does the fault lie that

the race has become so degenerated? God created this beautiful world for man to enjoy and rule. By the fall of Adam God cursed the earth with thorns and thistles, and man to get his bread by the sweat of his face, and in this condition it was left by the hand of God a beautiful and healthy world for man to enjoy in case he would be obedient to the law. When Adam and Eve started out into the world to rule and subdue it, multiply and replenish the earth, they had sound bodies and no disease. The law of God was borne in their heart and conscience as a dictator, to lead and guide them, and show them the difference between good and evil. This law in its operation upon their conscience, told them to be obedient, and not to violate any law; if they did, then sin was at their door, and would cause them to suffer for disobedience.

Did God start Adam and Eve, our first parents of the earth, empty-handed, and did he not provide for their wants? He did not; but the love of a father God did provide for their wants, only they must now labor and be active, in harmony with

the laws of God. In this condition Adam and Eve were king and queen of the earth, as God made them rulers over all of the earth. God in his infinite wisdom foresaw the wants of the race, which he was to create in the future; and to supply these wants for the benefit and happiness of the race, God in his wisdom, while creating the earth, generated the seed in the earth for the herb, and all that grow on the earth, for the benefit of man. With all the different diseases that man has had, or ever will have, there is a remedy in the earth to cure them all, prepared through the wisdom of God at the creation of this world,

God made Adam a free moral agent, to make a choice and act, and to cultivate and develop the gifts and possibilities within him, and started Adam and Eve out into the world under these conditions, and likewise the race down to the end of time for man. God made man a progressive being, and all the knowledge that man gets, he must labor for. Man should investigate, and by practice study out the different herbs and roots of the earth to see what

disease this and that will cure. God has provided the remedies ; it is for man to study them out. That is what God made man for. God did not make man to rob the widow and orphan, to make his millions through dishonesty, visit the watering places of the world, live in the condition of vanity, and let those noble gifts of the inner man die out, and he become a pauper in this world, as far as knowledge is concerned of the things that pertain to the good of man.

When Adam and Eve fell from their condition of innocence and purity, they began to die and degenerate, and this death has followed the race to the present time; and to-day we find the race diseased from the crown of the head to the sole of the feet. What has been the trouble? Could this have been avoided to some extent? It could. If it could not, then God would be unjust, and his laws without power. God made man to obey nature's laws ; if obeyed, the effect would be better health and a stronger mind, and more purity of character and less vanity and crime. Adam and Eve began to sin soon after their fall from innocence and purity.

The first man born of woman was Cain. He became a murderer, one of the worst crimes that man can commit in any age of the world, which is positive proof, as Paul says in his writings, that man was made subject to sin, and if not properly cultivated and spiritualized by obeying the law, he would sin, and become a transgressor. Was Cain, as a man, responsible for that crime? He was, from the truth that God passed judgment upon him for the crime.

Here comes another inquirer. Where did Cain get his wife? There must have been other people beside them, as he knew his wife in the land of Nod. Let the Scripture answer. The Scripture is silent as to who Cain married; it is also silent as to who Seth married, the third son of Adam. There is but one conclusion to arrive at, and that is this: If the Scripture be true in regard to Adam and Eve being the first of the race, then Cain must have taken his sister, as there were daughters born to Eve as well as sons. If the Scripture in regard to this be not true, and there were other people besides Adam and Eve, then they could have married wives

from those people. But in my opinion, I believe, as I understand Scripture, that Adam and Eve were the father and mother of the race, and that Cain and Seth took their own sisters as wives to begin the race, as there was no other way if Scripture be true. Where Scripture is silent on some points, we are forced to assume a point; but it must be consistent, and in harmony with the principle involved in the condition of the question. This is why I assume that Cain and Seth married their sisters. I will say to the inquirer, The way that Cain knew his wife, she conceived and a son was born.

Let the nations of the earth keep silent, and not find fault with God on account of the troubles of this earth. The race of man is the cause of the troubles of this world, except earthquakes and the winds of this earth. All physical disease has been handed down from generation to generation until the present time. Who is to blame? The ones that violated nature's law, not God. All hereditary disease of the mind came from our ancestors by not obeying the law. Is God to blame? No.

Do we understand the magnitude of these diseases of body and mind, and the destruction that follows their path; the very cause that creates a hell in homes that once had heaven for their guest, but now turned into a hell for disobeying nature's law. This disease of the body and mind has separated many a husband and wife, and caused children to mourn on account of it. This disease that came through disobedience has caused war after war, and nation after nation has been ruined through the effect of a broken law. All family quarrels and disturbances in society can be traced to this disease caused by disobedience. Who is to blame for this? Man, and not God. God has a remedy that grows from the earth, that will cure any disease that man ever had, or ever will have. But remember, God has put man on this earth to study them out. Man was made an active being, and if he would have wisdom, he must seek for it, that he might be able to master and understand the nature of the ingredients of the earth.

Just as long as the race live in idleness and idolatry and do not seek for that wis-

dom which would develop man to understand the nature of the law that governs the conception of offspring, we will have dwarfs born to us through disobedience to law, and likewise diseased offspring, physical and mental, with crime generated through a broken law, born into this beautiful world, as disturbers in the society they live in. Such in the past ages and in the present age have been the means of drenching this earth with human blood. Oh, vain man of the nineteenth century? How much longer will you be contented in this condition of lethargy and sleep? Oh, man of death, awake from your condition, seek wisdom which is knowledge, which will be the means of giving you a resurrection upon high plane of thought and purity, which will be the means of cultivating a religion and a civilization that God will accept and bless and honor. Has the Day of Grace gone by for the reformation of man while in this Gentile age? It has. The prophecy in Scripture informs us that the race will grow worse and worse in the latter days of the Gentile world, that we are now passing through, until the millennial age comes in.

Then the great reformation of the world will begin. In that age all false religions and dogmas and isms will go down into their grave, never to be resurrected. Then the simple religion that Jesus Christ established on this earth, over eighteen hundred years ago, will be exalted by the nations of the earth, and in the dignity of its power will proclaim to the world that truth must be supreme. Then will the ignorance of the nations pass away like the dew in the morning of a bright sun. Integrity and purity of truth will be the standard of the age, and under the banner of the spiritual flag, the world will be reformed, and Jesus, our elder brother, will see of the travail of His soul and be satisfied.

CHAPTER IV.

CHRIST'S MISSION ON EARTH.

THE question to be considered is, what did the mission of Jesus Christ consist according to Scripture? Is the vicarious atonement true, as advocated by most of the religious institutions of this and the ages past? If holy writ is reliable, then it is not true; the interpretation and application of this question in Scripture will not justify the principle involved in it as a truth. It is absurd in its character and an imposition upon the intelligence of this enlightened age of thought and progression. It is blasphemy against an infinite God, and destroys that noble attribute—justice, which belongs to God alone. The justice of God is infinite in character, and the principle involved in that attribute of the supreme cannot disgrace its character, by having an innocent man without sin, suffer for the sins of another, and let the sinner go free without being punished for sins

committed before or after conversion, is in direct opposition with the immutable law of cause and effect.

Christ's mission on earth was to abolish all the law contained in the Jewish Covenant, except the Ten Commandments, and to destroy the force and power of the Jewish Covenant, which contained types and shadows of the present covenant of the New Testament, Jesus Christ the antetype ; and to redeem the Jews as a nation from the power and curse of that law, that they might receive the adoption of sons under the constitution of the present covenant. According to Scripture, Christ had the same mission as the prophets, and that was to bring the Jews back to their law, the Ten Commandments, from which they had wandered and which they had covered up with their tradition, supposing that they could atone for their sins or reconcile God to their conduct by a faithful adherence to their sacrifices and rituals without repentance and abandonment of sin. The shedding of the blood of Christ was to abolish the Levitical priesthood, and tear down the middle wall of partition between the Jew

and Gentile, and unite them together with the race as one, under the spiritual covenant of Jesus Christ.

As we proceed with this question we shall be able to understand what is meant by the blood of Christ. First we consider the two covenants. The first covenant that God made with the Jews, according to Scripture, was imperfect. Heb. vii. 19. "For the law made nothing perfect," that is, the first covenant outside the Ten Commandments. Heb. viii. 7. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. ix. 9. Here we learn "that could not make him that did the service perfect, as pertaining to the conscience." Verse 10. "Which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation." Galatians iii. 19. "Wherefore then serveth the law? It was added because of transgression." Verse 24. "The law was our school-master to bring us unto Christ," that is under the second covenant. So Scriptures teach us that the ordinances just mentioned above were incorporated with the

first covenant, to be strictly observed in the Ten Commandments. There was no spiritual life in the law of ordinances, only in the Ten Commandments. But the Jews failed to obey the Ten Commandments as commanded by God in the first covenant, but were very obedient of the ritual part, the law of ordinances, which is the letter. And so we find the Christian world to-day, strict, *very* strict to obey the ordinance that belong to their church and faith, but neglectful in obedience to the Commandments of Jesus Christ, as laid down in the New Testament, and while obeying the letter of the law have, under the New Testament, as did the Jews under the old dispensation—gone astray. Is it a wonder that crime is on the increase throughout the length and breadth of our land, in view of the doctrine of vicarious atonement as preached from our pulpits. Does it not give men license to live in sin, to worship at mammon's shrine, and at the last, the eleventh hour, perchance, accept the doctrine of vicarious atonement, which means exemption from punishment. Is the dignity that robes that noble attribute—justice—

belongs to God, to be thus trampled in the dust, and the word which declares that sin cannot go unpunished, to become as naught, while the sinner reaps the same reward, as the well spent life, the life lived in obedience to the Divine law? The 8th, 9th and 10th chapters of Hebrews plainly teach us that the law of ordinances contained in the first covenant was imperfect, and was added because of man's transgressions, and imposed upon them until the time of reformation. That is, when Christ came and established the second covenant. We shall now be able to understand what is meant by the blood of the Jewish covenant.

When the Jews entered into covenant with God at Mount Sinai, to keep the commandments, a sacrifice was offered, and the blood of the sacrifice was sprinkled upon the people as a sign that, if necessary, they would lay down their lives in carrying out the commandments, and by this ceremony their sins were said to be washed out or cleansed away. This institution became a permanent one, the ceremonies of which were performed on the first day of every new year, after that, which was called the Great

Day of Atonement, when the sins of the people were said to be cleansed by the blood of the sacrifice which was sprinkled upon them on that occasion, and which was said to cleanse them from their sins for the past year, and by which they renewed their covenant for another year and had righteousness imputed to them for that time. Heb. x. "For it is not possible that the blood of bulls and of goats should take away sins." "In burnt offerings and sacrifices for sin thou hast had no pleasure." There was no element in the constitution of the Jewish covenant to take away the sins from man. Nothing but the blood of Jesus Christ, the spotless sacrifice, can take away the sins of man, and destroy spiritual death, the last enemy. The Jewish covenant was the letter, death, and operated upon the Jews as a schoolmaster until the time of reformation, but will not reform the Jews as a nation until the end of the Gentile world, then all Israel shall be saved. Romans xi. 26, 27: "For this is my covenant unto them, when I shall take away their sins." What sins? The sin of worship to God under the old covenant as a nation. This

covenant was the letter, death and hell. This suffered one death when Jesus was nailed to the cross, and said in giving up the ghost, "It is finished." This covenant will have no more power over the Jews as a nation, when the fullness of the Gentiles is accomplished at the end of this Gentile world, when the Jews as a nation will forsake their old covenant, and accept the gospel of Jesus Christ, according to the constitution of the present covenant; then the force and power of that covenant over the Jews will have its eternal destruction, through the power and spirit incorporated into the new covenant. We now begin to understand the principle involved in the mission of Christ on this earth; he did not come as a substitute, only as a propitiation. 1 John ii. 2: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the world." That is broad; it takes in the entire race. Jesus Christ was propitious. Propitiate, to conciliate, to gain by kindness, to atone. What does atone mean? To expiate, to make satisfaction, to agree, to reconcile. This is the key to unlock the

mystery of Christ's mission upon this earth. The destiny of the race was inclosed in the blood of Jesus Christ. When this blood was shed, victory over death, hell and the grave was accomplished. The great prophet Paul says satisfaction is made, God in Jesus Christ reconciling the race to himself through the new birth, and punishment for sin limited for the good of man.

Question. But the blood of the sacrifices under the old law was actually sprinkled upon the people upon their taking the covenant; now how is it that the blood of Christ is not sprinkled upon his disciples?

Answer. By assuming that it was done.

Question. You meant to say that it was symbolical?

Answer. I mean that under the old law it was symbolical, but under the new it is a figure of speech drawn from the symbolical act, implying the assumption upon ourselves of self-sacrifice, such as Christ made of himself for the benefit of the world.

Question. But he might not be called upon to sacrifice his life as Jesus did his?

Answer. Well, if not called upon to do so, he would be sealed unto eternal life by the spirit. If called upon to do so, he would seal his covenant with his blood. So you now see the connection between the words blood and spirit.

Question. I see they virtually mean the same thing?

Answer. We will stop here for a single moment to consider a point which we have invariably insisted upon whenever a vicarious atonement is argued out before us. We are told that the blood of Christ is necessary to purge away the effect of sin from the heart, even from that of a pardoned sinner.

We would respectfully inquire where is the authority for this? Is there any authority in the Bible to prove that the blood of Christ will purge away the effect of sin from the heart and violate an immutable law of God, by disrobing the justice and equity of God of its purity of principle, which informs us in Scripture that, whatsoever a man soweth that shall he also reap. And the principle involved in this question is the underlying element, and foremost in

Scripture for the development of man; and in this consideration, if the reaping, which is punishment for sin, did not begin its operation upon the heart soon after the sin committed, then the infinite purpose of God would be a failure in reproof to man, and lose its power upon the heart to repent.

The mission of Jesus Christ upon this earth was not to exempt man from punishment due sin. If so, it would be in collision with the principle of justice and equity, and destroy the foundation of the New Covenant. Christ's mission was to redeem the entire race from spiritual death, and the law of the New Testament has laid out but one way for the race to be redeemed, that is through obedience to the law, and punishment for disobedience. That, and that alone, sums up the case.

Question. What is spiritual death?

Answer. Spiritual death, according to Scripture, came from the fall of Adam, and every human being ever born upon this earth, except Jesus Christ, has been poisoned with the sting of this death. According to the eternal purpose of God, God will through Christ redeem the race from

this death to Himself, that God might be all and in all. This is the mission of Christ, the mediator between God and man.

Question. Is there everything in the New Testament which directly contradicts the doctrine of substitution?

Answer. We will suppose a case. We will suppose that after taking an innocent man and executing him for a guilty one, the government should then turn round and taking the guilty one should execute him also. What sort of a government would that be? It is unnecessary to answer. Suppose that after Christ had laid down His life for all men, that all men should be required to lay down their lives also, what sort of a substitution would that be?

Question. Do you mean to say that we are commanded anywhere in the Bible to lay down our lives as Jesus did His?

Answer. The apostle Paul, in Rom. xii, 1, gives an answer to the question; he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

This text of itself is sufficient to annul the doctrine of substitution.

1 John iii. 16. “ Hereby perceive we the love of Christ, because He laid down His life for us, and we ought to lay down our lives for the brethren.”

This needs no comment, we must follow the example of Christ. If Jesus exhibited love to us we should exhibit love to Him. He fellowshiped our affections and we should fellowship His, so that His afflictions were not vicarious, but common to all of us.

Question. Please define the meaning of the word substitute more clearly, that I may understand the nature of it in full.

Answer. I will give the interpretation of that word, as advocated by some of our leading religious institutions of the present age. They tell the world that Jesus Christ came upon earth as a substitute, to suffer and die instead of the sinner. They claim that sin is infinite in nature, and unless pardoned by God before man passes into another existence, he will be doomed to eternal misery. They claim that a man can sin until he is seventy years old, and rob the widow and the orphan and take their

homes through dishonesty, and turn them in the street to become paupers and die in a poorhouse, and commit all manner of sins damnable in character, sufficient to cause God Himself to blush, and then this miserable human fiend of the earth at that age, with one foot in the grave and the other out, becomes converted and receives the new birth, and through this condition Christ steps in as a substitute and exempts this man from punishment due sin committed by this man through life. They tell us that Jesus suffered on the cross as a substitute for all the sins committed by this man, because he has been converted and intends now to be a good man the balance of his life. Under this condition this man goes free from being punished, slides into heaven and becomes a guest of God and the holy angels, while perchance the poor widow, through the means of this man, dies in a poorhouse, unconverted and cast into an eternal hell to be a companion of devils throughout all eternity. I trust you now understand the meaning of the word substitute.

Question. Please give me the nature of

the punishment due sin, and where it takes place, and when ?

Answer. Sin, according to Scripture, is a violation of law, the intent of the soul, and according to the magnitude of the sin committed and the injury it has done, so will the magnitude of the effect of that sin be in the punishment, which is in harmony with the infinite justice and equity of God, harmonizing with the immutable law of cause and effect, and as the intent of sin which issues from the soul, gives it the location through the principle of divine law. We now have the location where punishment takes place; this makes the soul a location for a hell under conditions. We now find a located hell in the soul of man, generated through his own conduct and behavior.

Hell is a figurative word, meaning misery and remorse, and condemnation in the soul, and at the same time conscious of the condition. This is punishment for sin, and the location for hell is in the soul of man. I trust you now understand the nature of punishment, and where, and I will now give when. Before I do so I will suppose a case. Suppose we take an instrument

and electrify it with electricity; you take hold of that instrument with your hand, would you feel the effect of it immediately, or would it defer the effect until you passed into the spirit world, and then take effect? Protestant theology informs us that it takes place in the spirit world, as far as the effect of sin and the punishment for sin. The present Protestant theology advocates that God defers punishment in this life, and gives it to them as soon as they pass into an immortal existence; then they tell us that God with revenge says to the wicked, "Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels." I trust you begin to understand the difference between the hell and punishment that the Scriptures teach and that which some of our popular leading religious institutions teach in the midst of the development of thought in the nineteenth century. Hell is a condition in the soul, the soul being the location. The effect of sin, which is punishment, begins immediately or soon after in the soul, until justice is satisfied; then it ends; hell as a condition becomes null and

void, and the disobedient child of God becomes purged from the effects of evil and its works upon the soul, which is spiritual death. This is the process that God takes to cleanse the soul, through punishment by the operation of the Spirit of God. God punishes the sinner to reprove him, and the element to cause him to think, and not sin again. I trust you now begin to understand the nature and mission of Jesus Christ upon this earth. What would become of man at death if Jesus Christ had not died and shed his blood? Man in that condition never would have an immortal existence as an entity beyond the grave, if man did exist as a conscious entity after death. In case Jesus Christ had not died, then man as an entity would be immortal, and eternal misery would be the effect of Adam's fall. If man as an entity be immortal, then eternal misery is true; sin committed by man in that condition would be infinite in character, for immortality is a principle of life in the Godhead as an entity. Scripture justifies this statement, that God is the only entity in the universe that is immortal. Man is a finite

entity; his immortal existence beyond the grave is the gift of God. Man is not self-existing, which is proof that man is not immortal. If man is immortal, it makes him self-existing, and can exist without the aid of God, which makes Paul out a fraud, and his writings a libel. Paul declares that man "lives, moves, and has his being" in God, who only hath immortality.

Heb. ix. 15: "And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament," which was the Jewish covenant. Here is one case that informs us what is meant by the blood of Christ. Through his blood the Levitical priesthood of Aaron was abolished, and the wall between the Jew and Gentile torn down, and the Jews as a nation made free from the law of ordinances contained in their covenant—the letter, death, and not life, and to be called the sons of God if they obeyed the law incorporated in the New Covenant, which was spiritual life, and free from the curse and power of their law; for it was the blood of Christ that nailed it to the cross

forever. The principle involved in the blood was to cement the Jew and Gentile together as one, under the direction of the present covenant, and bring them back from the curse of their law, and their backslidings, to obey the Ten Commandments, which are still in force in a condensed form in the new covenant. Christ came to fulfill the law; he had the law in his heart, which is the requirement of the covenant, and which he obeyed. He came to do God's will and keep his commandments. Christ does speak of an atonement, which, if universally carried out, would be a blessing to mankind. This atonement is as follows:

Matt. v. 23. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, then come and offer thy gift." First atone with thy brother, be at peace with him; when reconciled to him, then come and be reconciled to God. This is a principle which underlies the Levitical sacrifices, transferred to the Christian sys-

tem. If as much eloquence and energy had been expended in enforcing this kind of an atonement as has been that of a vicarious one, the world would have been blessed indeed. How many bloody wars between nations, and disgraceful quarrels between individuals might have been prevented, and hearts aching with sadness and sorrow been reconciled and happy. A true atonement is to obey the principles of the commandments which are in the natural heart, revealed by an angel on mount Sinai, and simply an indorsement and formulation of its instincts; but its object was to make known the blessings and penalties which are connected with obedience and disobedience to them.

Christianity is founded on the law and prophets, and any interpretation of Scripture which conflicts with these must necessarily be erroneous, and at war with the principles of the new covenant. They must be interpreted as to harmonize with the above principle, otherwise such interpretation is of no authority. The Gentiles and Jews of Ephesus had been brought nigh or reconciled to each other through

the death of Christ, or through his blood, which he shed in his efforts to abolish the law of commandments contained in ordinances which stood in the way of their union or reconciliation. (Compare Eph. ii. 14, 16.) “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, and that he might reconcile both (that is Jew and Gentile) unto God in one body by the cross; having slain the enmity thereby.” Verse 18: “For through him (that is through the blood) we both have access by one spirit unto the Father.” This is positive proof what is meant by the blood of Christ and his mission. It was to abolish the entire Jewish covenant, except the ten commandments, and put in its place the new covenant, which contained life, spiritual in its character, to unite the race together as one, and destroy evil and its works, and be productive in the final consummation of happiness and righteousness for all. We conclude, therefore, that Christ died for all, but not as a substitute; the sacrifices of the law were a propitiation only in case of obedience to the Ten Commandments,

which the Jews were in duty bound to obey according to the letter of their law. If not obeyed, then to be punished, limited in duration, for their good. The sacrifice of Christ in this dispensation is a propitiation only in case of obedience to the two commandments found in Matt. xxii. 37-40. The principle in the constitution of the new covenant is condensed in these two commandments; the principle in the blood of Christ cannot cleanse the soul from the effect of sin only through punishment. The law in the gospel dispensation proclaims to the world that whatsoever a man soweth, he shall reap, and be punished according to the deeds done in the body. This law is final. The vicarious doctrine proclaims to the world that man can sow to the flesh, which is corruption, until the eleventh hour, then get converted through the blood of Christ, and not reap the effect of what man sowed, and make Scripture out a libel, and cheat justice and rob it of that infinite principle, the glory, the dignity that crowns the Godhead.

Calvinism teaches that sin is an offense against God simply, and upon that basis

grounds a piece of terrible logic. It tells us that as God is an infinite being, a sin committed against him is infinite in degree, and requires a punishment infinite in duration, or an atonement made by an infinite being; that is, God himself. This phantom of the imagination disappears in the light of Scripture. This doctrine is still advocated by some of our Christian denominations, but the intellect of this enlightened age is pondering over this weighty question, and many of our most intelligent, deep, thoughtful prayerful Bible students repudiate this Calvinistic doctrine as blasphemous against the divine attributes of a just and holy God. It is time we should abandon these intellectual monstrosities of a past age, and accept only the simplicity of the Bible teachings incorporated into the New Covenant. The truth is, sin is measured by the amount of injury we do to our fellow beings; through the justice of God we are punished accordingly, for our good, as finite beings.

Is it possible for man to commit an infinite sin, and harmonize with the government of God? It is not. It is impossible for

finite man to commit an infinite sin, as he is a finite entity, and any sin committed by man is finite in nature, and must be punished accordingly, limited in duration for the benefit of the individual to harmonize with justice and equity.

Can man sin against God? There is no Scripture to justify the statement that man can. God is supreme, the creator of the universe, independent in His infinite nature, beyond the possibility of man doing anything to benefit or injure God. God is perfection. The violation of any law in the universe cannot injure or benefit God; if it could, it would destroy the infinite perfection of God. If man could sin against God and injure Him, it would be a continual hell for God to enjoy, as millions of souls are cursing God every day. There is not a law in the universe that will move God from His infinite purpose. The trouble with this vicarious doctrine and its followers is this, they draw down the standard of God on a level with the standard of man. But in the light of this age of thought this vicarious doctrine will soon disappear and hide its head in shame forever.

Was Jesus Christ a human entity, and a divine entity united together as one entity? If this be true, then Jesus Christ is God and man. The Scriptures do not justify the statement. 2 Cor. v. 19. to wit: That God was in Christ reconciling the world unto Himself, did not make Christ divine. Christ was born of a woman, with a body and soul, finite in character, an entity outside of God, He was made a chosen vessel, a special son, for a special mission for God, who only is divine, to operate in and through Him as a mediator, to give to the world the New Covenant which contained spiritual life for the race, and brought immortality to light through this covenant, that God might reconcile the world unto himself and abolish the Jewish covenant of ordinances and sacrifices, and teach man the true spiritual religion contained in the present covenant, which alone brings happiness to man, if obedient to the law contained in it. It was Jesus as a finite man that suffered upon the cross, and while in the agony of death he speaks from His soul and says: "My God! My God! Why hast Thou forsaken Me." This is evidence that God had withdrawn

from Him in that hour, or Jesus would never have made that plea, and hence the sacrifice was not divine. 1 Cor. xv. 3. "Christ died for our sins." What is their interpretation of this word, according to Scripture? The 21st and 22d verses of the same chapter will give light on this subject: "By man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." The above evidence confirms one thing, that whatever an innocent race lost through Adam will be restored back to the race as a whole, by and through Jesus Christ, the second Adam. Scripture teaches that Christ shed His blood to redeem the race from sin, which was death, and through His blood came the resurrection of the dead, that is the restitution of the race from the death of sin, that Adam brought into the world, and to redeem the Jews from the curse of their law and redeem the sinner through punishment due sin, which is spiritual death generated through the fall of Adam. This is the principle involved in the blood of Christ, to redeem the entire race in the condition Adam was before he fell. This

death is now abolished. 2 Tim. i. 10. By whom the race has now received the atonement, as found in Romans v. 11. Atonement and reconciliation mean one thing. 2 Cor. v. 18. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." In the 18th verse we are informed all things are of God. This statement is broad, it takes in the universe. Why? Because all things are subject to His power and control, who hath reconciled us, the race, to Himself by Jesus Christ. How? Through His blood. The shedding of His blood and the sacrifice of His body, was the principle of life, to reconcile and make restitution for the race. Justice demanded this through the promise God made in the garden, that the seed of the woman should bruise the serpent's head. This was the mission of Jesus Christ upon the earth. The head of the serpent was bruised when Christ was upon the cross and said to the world, "It is finished," and gave up the ghost, his spirit, upon this cross. Jesus was made to be sin for us. 2 Cor. v. 21. How? Galatians iii. 13.

Because Christ redeemed us, the race of man, from the curse of the law, being made a curse for us, and bare our sins in His body on the tree," as it reads in 1 Peter ii. 24. There is no provision made in this sacrifice for man to escape punishment for sin committed by man. The mission of Jesus Christ was not for this purpose. He shed His blood for Adam's transgression, the sin that has stung an innocent race. This sin He bore in His body, and was made sin for us, and by it it redeemed the race from the curse of that sin. The interpretation and application of some of our religious institutions give the above Scripture just considered, another interpretation as follows: They claim the fall of Adam was an infinite sin, and it took an infinite sacrifice to satisfy the justice of God. Upon this the doctrine of a vicarious atonement was built. If the fall of Adam was an infinite sin then Adam as an entity was infinite in nature, equal with God. If this was the case, then Adam could not fall from that condition ; infinite principle is perfection. Was Adam made a perfect being ? If true, God made it impossible for Adam to fall,

but he fell. This is evidence in the word of God, that Adam was imperfect in the principle of His entity, but innocent and good, and knew no sin. Does that make Adam infinite and immortal in spirit? If this be true, then Adam never had a creation as an entity. Any entity in this universe that is immortal is self-existing, and never had a creation, eternal in its nature. Immortality belongs to God alone, and everything that lives in the universe as an entity, nurses from the breast of God, to sustain life as an entity. 1 Tim. vi. 16. "God who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see."

And in addition, the mission of Christ on earth was to establish the church in harmony with the constitution of the New Covenant. He established the church as directed by the Father. "Jesus said, I can do nothing only as the Father reveals it to me," St. John xiv. 10. "But the Father that dwelleth in Me doeth the works." St. John v. 30. "I can of Mine own self do nothing, I seek not Mine own will, but the will of the Father which hath sent Me."

Verse 19th. “The Son can do nothing of Himself.” St. John ix. 4. “I must work the works of Him that sent Me.” This evidence is positive proof that Jesus Christ as an entity was not God, neither infinite, but finite as an entity, a spirit who claims in this word that he can do nothing of himself, neither exist of himself, but helpless as a child on the bosom of its mother.

Oh, blindness of the nineteenth century !
Awake from your sleep. Think for yourself in this age of thought, developed on a plane of wisdom and knowledge that God is waiting to give when man seeks for it. Arise from the cradle of ignorance, that the world has been rocked in for ages past. Then will the darkness of this vicarious atonement disappear forever, and the light and life, the image of God, will take its place in the souls of men.

CHAPTER V.

CHRIST'S MISSION ON EARTH.

WHEN Calvinism tells us we must have no merits of our own, it utters a falsehood and blasphemes the name of God. God saves none who do not obey Him, and obedience is meritorious. God grants through His law reconciliation to man for sin on repentance, and repentance must be confirmed by personal behavior, or else it amounts to nothing, and this is personal righteousness, and is meritorious and receives a reward.

The mission of Jesus Christ and the shedding of His blood was to give to the race an immortal existence beyond the grave through God, and as a gift. This existence was lost to the race when Adam fell. But the new spiritual birth was not a gift, only on condition that man must get it through obedience to the law, through his own merit by good behavior, which would as an effect produce a reward. When religious insti-

tutions assert that Christ died as a substitute for man, to wipe out the punishment for sin committed before the conversion of a person, is a falsehood and a libel against God. To do so, it would be a disgrace to justice, and encourage man to continue on to sin, otherwise it serves as an element to develop in man a care lest he sin.

Calvinism is a bundle of inconsistencies. It ignores morality and the law of God, and thus permits this antagonism between good and evil to go uncorrected and so involves the whole moral world in confusion. This pernicious system is only a phase of Hindooism, which was imported from the banks of the Ganges into the old city of Ur, and through Chaldea, and thence among the Canaanites, where they came in contact with these people, were seduced into idolatry, and became at times more or less infected with its errors. The entire system had its root in the Hindoo dogma, that matter is evil. Total depravity has its source in this, as espoused by Calvinism. God who is sovereign, is a principle which is constantly asserted throughout the Bible. It extends even

to the minutest details of life. Does Jehovah's sovereignty extend over the material and historical worlds as well as over the human heart? Does it engineer and control every force and law in nature? If not, there is no God, If it does, what is God doing? What is His purpose? Has God any purpose becoming a beneficent God? Is it only to create a world, fill it with fascinating delights, then peopling it with beings possessed of organisms, susceptible of enjoying these delights, and then tantalizing and disappointing them, converting His creation into an arena of wars, bloodshed and cruelty? Is this all that there is of it? Is this all, that infinite power, wisdom and goodness can accomplish in the way of building a world, or is there an afterclap? Is it all misery? Is there no glory? Is it possible that the Gospel as preached in this age of thought, is true, that man is a being of total depravity, and requires the sacrifice of a God to save his soul from the pangs of an eternal hell? And under this condition of depravity there will be only a few at the age of maturity that will escape this hell, through

the so-called sovereignty of an angry God,—as some of our religious institutions advocate in the past and present age. Examine Scripture and learn what the God of the universe says, who loved the race so dearly that He gave the spotless body of Christ as a sacrifice. The law called for the blood of a spotless human body as a sacrifice, finite and not infinite, to redeem and bring a restitution of the world back to God, from whence it fell. This world that is now shrouded with darkness because of the sins of the race, will that darkness forever remain over the souls that pass into spirit life unconverted? Is this mortal existence the end of redemption for man? If so, where shall we find the mercy of a loving God, who made all things after His own counsel, supreme in character, impossible to make a mistake? Scriptures teach us that redemption will never end until the last enemy shall be destroyed. This enemy is the effect of sin in the soul of man, the element that causes unhappiness and misery; this enemy is spiritual death. The interpretation of spiritual death is the unhappiness and misery in man, brought on the

race by the fall of Adam. Paul in 1 Cor. xv. says this is law, that spiritual death came through Adam and must be destroyed by Jesus Christ. This is His mission. If eternal misery be true, this spiritual death never will be destroyed, and God will make a failure, and the devil, a fallen angel, that some of the clergy of this age advocate and believe. But examine the deportment of the character of some clergymen. The hand from the spiritual world would be seen writing on the walls of their profession, "You are weighed in the balances and are found wanting."

Is the immaculate conception of Jesus Christ true and in harmony with the Scriptures? It is true. The destiny of man rested upon the principle involved in the nature of that conception. The blood of that body would have been null and void, in the conception from the seed of man.

St. Luke i. 31. "And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus."

Verse 34. "Then said Mary unto the angel, How shall this be, seeing I know not a man."

Verse 35. “And the angel answered and said unto her, the Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.”

God did interpose and bring into existence this spotless body as stated above, through an unknown law to man. Was it necessary that this body should be spotless in nature to carry out the purpose of God? The law demanded it as a claim. It was the only saving link in the chain of evidence in regard to this question, and the saving principle incorporated into the constitution of the new covenant.

There was no principle in the Jewish covenant that could give man spiritual life and an immortal existence beyond the grave. The Jewish covenant was the letter and not the spirit; all the sacrifices offered under that covenant were imperfect, being animals. This was to be abolished through the power of the new covenant, and the blood that sealed the new covenant was to be shed from a spotless body, to give spiritual life to man and redeem the race,

and give them an immortal existence. This was the mission of Christ upon this earth. Was this body divine? It was not. It was a human body, subject to decay and dust. Was the spirit divine? It was not. It moved and had a being through God, and could not exist a moment without the aid of God. This evidence is from the mouth of Jesus Christ himself. St. John v. 19. Jesus says in this verse, that He can do nothing of Himself, thereby acknowledging that He is helpless without God, and finite as an entity. He was a medium or mediator between God and man. God worked in and through Jesus Christ to reconcile the world to himself. This was the way that God manifested Himself in the flesh.

Galatians iv. 4. "And when the fullness of the time was come, God sent forth His son, made of a woman, made under the law."

The principle of the law that governs Scripture teaches us that God did not send His son before He was made of a woman, and born as an entity. The son could not be sent forth before he was made of a

woman. The principle in this text has but one meaning, that is, that Jesus, the son, did not exist as an entity before He was made of a woman. Jesus had a human body and soul like other men, except He was made without sin, but took on our nature. This sacrifice had to be a spotless sacrifice to carry out the purpose of God. God interposed, and through His power and an unknown law to man, did create and bring forth His son made of a woman. The son was not made divine; there is no law that God can create an entity and make it divine. Divinity had no creation, it is eternal. There is but one entity in the universe that is divine, that is God, the supreme; the principle in the word divine never had a creation, it exists of itself. God the divine was in Jesus Christ, reconciling the world to Himself. Scripture is plain in its teachings, that Jesus Christ was not divine. This is the true interpretation as to how God was manifest in the flesh. The Scriptures teach us that the power and spirit of God was not in the body or bodily form, neither was the body the spirit and power of God. Herein is contained the

truth: God with His unlimited power caused the growth and maturity of the human body, and it in due time, came forth to the world as a finite entity, as a man ; but pure, perfect, spotless ; then where is the divinity in this man, like unto other men, save that he was without sin ?

Throughout the New Testament Jesus declares that He is not divine ; powerless to fulfill His mission without the Father's help. St. John xiv. 10. "The Father that dwelleth in me, He doeth the works." Jesus says it is God working in and through Him ; reconciling the world unto Himself, that is to God. And Paul in his writings declares the same truth.

This commandment that God gave him was of God, and thereby gave Jesus the power to perform His work or mission. Jesus as a human entity did not have the power to lay His life down and take it up again, for he says in another chapter, that He can do nothing of Himself. This proves that Jesus was not divine, but the power that worked in and through Him *was divine*, was God.

St. John xi. 22. Martha wanted Jesus

to raise to life, her brother, and Martha said : “ But I know that even now whatsoever Thou wilt ask of God, God will give it to Thee.” Martha knew that Jesus was a man, and powerless without the Father’s aid. She had faith that the divine would work in and through the son, thus proving it was the Father and not the son that was divine.

One more point in this argument is : If Christ or Jesus was not of immaculate conception, but in accordance with the laws of human nature, then would he have been born under Adam’s transgressions, and have been unfit for a sacrifice to redeem the race from Adam’s transgressions. God was obligated through His own law to interpose and cause this conception through His infinite power, which made it immaculate in character and free from the power of Adam’s transgression, and a fit sacrifice to redeem the world of man from sin. If this had not been the case God would then have been obligated to prepare a sacrifice to redeem Jesus from the same curse that Jesus redeemed the Jews from. In the consideration of this question, it does not follow

that the vicarious atonement is true; to make it as such, God would have to die Himself and leave this world to take care of itself. The law called for the blood of a spotless human body, by which to redeem the race from spiritual death, and thereby abolish the Jewish covenant.

Colossians ii. 9, 12. "For in Him," that is Jesus, "dwelleth all the fullness of the Godhead bodily." There are many who are spiritually blind in regard to this question, and this blindness is to be overcome by truth. There are people to-day, honest and upright in their opinions and convictions, who have been educated in the Christian religion of this age and made to believe that God bodily did inherit Jesus Christ, which made Jesus divine as an entity, and suffered as such, and did with His own power rise from the dead.

Verse 12. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

This evidence in the above text is proof how the fullness of God dwelt in Jesus, and with what power he was raised from

the dead; it says the operation of God, that is the power of God.

Acts ii. 32. "This Jesus hath God raised up, whereof we all are witnesses."

Jesus had faith in this operation of God to raise Him. God gave Him the power to lay down His life and to take it again. This is the way that the fullness of the Godhead dwelt in Jesus. Jesus Christ had no power of His own as an entity, to lay down His life and take it again, He was as helpless as a child. He came here on a mission, and filled that mission through the power and appreciation of God. For Jesus said, "I can do nothing of Myself, it is God that worketh in me, and I obey as He showeth it to Me."

The next question for consideration: Who was the Saviour of all men, was it God or Jesus Christ? Scriptures declare throughout the Bible that God is the Saviour. Jesus is often called the Saviour, but the writer did not mean to infer that Jesus was an entity, but as a representative for God. The close connection with God as His representative is why Jesus is so often called the Saviour. This will un-

lock the mystery of this question, and satisfy the world that there is but one Saviour, God the Supreme.

1 Tim. ii. 3, 5, 6. "For this is good and acceptable in the sight of God, our Saviour." This is positive and final.

1 Tim. iv. 10. "We trust in the living God, who is the Saviour of all men." This Scripture is not debatable and needs no argument.

1 Tim. ii. 5, 6. Verse 5. "For there is one God and one mediator between God and man, the man Christ Jesus." In this text there is two positive entities; God is one entity, the man Christ Jesus another. This is proof that God is not the son, neither the son God. Verse 6. "Who gave Himself a ransom for all, to be testified in due time." Does this make Jesus a Saviour, because He gave himself a ransom for all? The ransom was the sacrifice of His body, and the shedding of His blood to redeem the race from spiritual death. Jesus Christ was a representative for God. Christ's mission upon this earth was to represent God as His agent, to execute the infinite purpose of God, by obeying the command-

ments that God instructed Him to do. In this condition He was called the Saviour. The common sense and reason of man and the principle of law that underlies the universe, declares from the principle involved in this question, that God is the Saviour of all men, as He is the creator of all things, and preserver of all things, is by law, the Saviour of all things. Saviour means preserver—God the preserver, the redeemer, the ransomer. God prepared the body of Christ as a sacrifice and a ransom. The blood and body of Christ was material matter, and must return to dust, from whence it came. There was no saving element in the matter of this blood and body; it was a medium, mediator, between God and man, for the life principle, which is God, to operate through this blood as a Saviour to redeem the race in harmony with the infinite purpose of God; God the Saviour, Christ the agent and instrument.

Titus i. 3, 4. Verse 3. "According to the commandment of God our Saviour;" in this verse God is our Saviour. Verse 4. "From God the Father and the Lord Jesus Christ our Saviour." Paul says in this verse, that

grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour. Paul means to be understood that grace, mercy and peace, which is God, is our Saviour, and not Christ as an entity. Chapter ii. 10, 13. "That they may adorn the doctrine of God our Saviour"; God and his doctrine is the Saviour. God commanded Jesus Christ, as his agent, to represent him to the world, and obey God his Father as the head, and declare the new covenant to the world, through his blood and body. Verse 13, "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ." Jesus, the agent and mediator between God and man, is often called the Saviour; the reason for this is that Jesus is a representative of God, and as he represents the purpose of God to the world, he is often called the Saviour, representing God the Saviour. This ought to settle this question that there is but one Saviour, and that is God the Supreme.

Jesus came upon this earth as a man, on a mission for God; he did not come as a God, neither did he come to represent a

trinity. Scripture declares, over and over, that there is but one God; this trinity doctrine is a farce, and an imposition on the intelligence of this enlightened age of the nineteenth century.

There is no Scripture in the Bible to sustain the trinity; that there are three conscious entities united in one to make a Godhead. I will present some Scripture that a large number of religious institutions of to-day use, this Scripture found in John i: 5, 7, to prove a trinity, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." This is true, three are one, but where is the trinity? If the three were different entities, then the trinity would be established; the Father, the Word, the Holy Ghost, are not three persons or entities. Scripture in this case is very clear; it repeats it over and over, that the Father is God, that the Word is God, that the Holy Ghost is God, one infinite, intelligent entity, and not three.

John i, 1 "And the Word was God." John 8, 41. Jesus said "we have one Father, even God." St. Luke ii. 13. "How much more

shall your Heavenly Father give the Holy Ghost to them that ask him." Scripture teaches that the Holy Spirit and the Holy Ghost is one in principle, an attribute of God and is God. These three words just considered is God, one entity; the religious institutions of the present and past ages have taken advantage of this text, and speculated with the world, and have built up dogma after dogma. This text in John i. 5, 7, is the strongest Scripture in the Bible to prove a trinity; instead of proving a trinity, it proves the three words to be God, one entity. For centuries the world has been steeped in blindness by different creeds and dogmas, that the vicarious atonement and trinity doctrine was true. War and blood have followed its path wherever it has been advocated among the uncivilized nations of the earth. Some parts of this earth have been drenched with blood on account of this doctrine. Protestants have murdered Catholics and Catholics have murdered Protestants, if the past history be true, all on account of Bible doctrine. False doctrine advocated among the people may prosper for a time in the mind

of man, but the end is spiritual death. Why? Because it is not from God, and any doctrine that is not truth must in time be null and void. The mission of Jesus Christ upon this earth was to redeem the race from spiritual death, through reformation and punishment due sin. Jesus gave his body and blood for a sacrifice, because God prepared it for that purpose. This blood shed from an innocent man was not to build up a vicarious atonement, to exempt the murderer, the highwayman, the political thief, the pharisaical hypocrite from punishment due sin. There is no law in the new covenant to exempt the sinner from punishment for sin committed by man. To exempt the sinner from punishment due sin would bring down the standard of God to the level of finite man. And the purity and power that robs the attributes of justice and equity would be robbed of that pure principle that belongs to God, who cannot look upon sin in the least degree of any allowance; it must be punished for the good of man, and to sustain the purity of God. Man should be more consistent in the estimation of a

God, who would sooner take the planets from their orbits and dash them to pieces, than to violate his own law by letting the sinner go free from the effect of an immutable law, the character of justice and equity.

This inconsistent doctrine of the trinity and vicarious atonement will soon find its grave; it must die, for it is not of God; and as this age is near the millennium, this doctrine must die and become null and void, and the simple doctrine of Jesus Christ will then arise from beneath the ignorance of this world and put on the wedding garment for the great reformation that is to take place the next age.

Before closing this chapter I will make the doctrine of vicarious atonement more plain, by referring to some Scripture that will give light upon this question. What is atonement? It is reconciliation. We will give Webster's definition of it, which he has, undoubtedly, collected from authentic sources. It is as follows:

“In theology, atonement is the expiation of sin made by the obedience and personal sufferings of Christ;” and vicarious he ex-

plains to be that which is “performed or suffered in the place of another, substituted as a vicarious sacrifice, vicarious punishment.”

This doctrine proceeds on the assumption that God is at enmity with the human race for breaking his laws, and that the race is thereby inevitably doomed to everlasting punishment; but the Son interposes and takes the penalty upon himself, and the Father accepts of his sacrifice in place of the sacrifice of the race; in other words, it is vicarious, and in that way his anger is appeased, his justice is satisfied, and he becomes reconciled to the world, and this is the atonement. This is the kind of atonement that the religious institutions for centuries have fed the human race with, until they have become blind as to a proper understanding of the above question. This is the theology atonement has taught in the past and present age. This gives man a license to sin until he is old, and then repent and be exempted from punishment due sin committed prior to his conversion. This is vicarious, and Jesus suffered in the place of a sinner as a substitute. That

man, when converted, is exempt from punishment and goes free as a condemned criminal, while Jesus, an innocent man, suffered for the crimes that this human fiend was guilty of.

A doctrine of this kind is enough to cause the angels of heaven to blush in shame, and drape the walls of paradise in mourning. This doctrine may do for that imaginary God that is found in Scripture, and worshipped by the Jews, and also by a large number of religious institutions of this age, nursed from the breast of that imaginary God.

We will now consider some Scripture as to this atonement.

Tim. i: 2-5. "For there is one God and one mediator between God and man, the man Christ Jesus." We now have a starting point to unlock the mystery of the atonement. The man Christ Jesus, the mediator, the messenger, the servant, the representative of God, between God and men. Heb. ix: 15. He is "the mediator of the New Testament, that is the new covenant, that by means of death for the redemption of the transgressions that were under the

first Testament," that is the Jewish covenant.

This text is plain; it says that Jesus suffered death to redeem the Jews from the transgressions that were under the first Testament, the Jewish covenant. In this death the atonement was satisfactory to God, to reconcile the Jews as a nation to himself, by abolishing the old covenant. We see by this that Jesus atoned to reconcile the Jews from the transgressions under their covenant.

The following will throw further light on this point; it is in Eph. ii: 11-17:

"Wherefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

"But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

“For he is our peace who hath made both one and hath broken down the middle wall of partition between us.

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain one new man, so making peace.

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

In the above Scripture we find Paul is addressing the assembly of Christians at Ephesus, which was composed of Gentiles, and it will be seen that he is not speaking of the enmity of the natural heart against God, but of that which existed between Jew and Gentile on account of the differences in their religious ceremonies and their reliance on them for salvation, which operated as a barrier between the two races. Now Jesus, in bearing his testimony against the Jewish ritual as a necessary means of salvation, incurred the vengeance of its ministers, suffering death in consequence, and by so doing he broke down the “middle wall of partition” between Jew and Gentile, and thus reconciled both to each

other, and opened a way of reconciliation of both to God, through their coming together into communities and adopting self-sacrifice instead of animal sacrifices; circumcision of the heart instead of circumcision of the flesh, as the bond of union, or the basis of union. This is the atonement or reconciliation of the world to God, is effected by a process, and this is part of the process, understand. Christ, by his teachings and death, effected a reconciliation between remnants of the Jewish nation and God, and also between remnants of Jews and Gentiles, by making the Jewish covenant null and void through the atonement, as Paul says, "God, in Jesus Christ, reconconciling and atoning the world to Himself," not as a substitute to wipe out the affect of sin in the soul and destroy the word of God, where it says "Whatsoever a man soweth that shall he also reap." This is final, and any Scripture that is not in harmony with this is of no authority, and is evident that it has been tampered with in some of the revisions. Paul says, "Woe to that man that adds or takes away from this Gospel ; let him be accursed."

From all this Scripture we learn that Christ suffers for us by suffering in us by the spirit. When we sacrifice ourselves, therefore, for the deliverance of the world from evil, Christ sacrifices himself in us. This is Christ's sacrifice, contra-distinguished from his sacrifice of animals in the Mosaic law. It will follow from this that the world is not saved by the personal death of the man Jesus Christ on the cross over eighteen hundred years ago, exclusively, but by his spirit in all those that suffer for the good of the race. It will follow from this that Christ's personal sacrifice inaugurated a series of sacrifices, by which the world will eventually be redeemed from evil, and we must understand, from all evil, not a part, that the reconciliation of individuals and races to each other and then their reconciliation to God, is the great object ultimately to be effected by the atonement and death of Christ. This is as Scripture says, taking away the sin of the world, not taking away punishment due sin, which, if done, would disgrace the government of God and destroy the element that would be the means of making man better.

CHAPTER VI.

THE CHURCH OF GOD.

THIS is a very important question for man to investigate, and especially to the unlearned portion of the race. We shall consider in plain terms, according to the interpretation of Scripture, the true meaning and foundation of the church of God, so that any person with one talent may understand it, and remain inexcusable before God. This church for our consideration is a spiritual church, and God the foundation, which will justify it by Scripture. We will learn through the investigation of this question, according to the constitution of the new covenant, that there is but one process for man to pass through to make him a member of this church; that is, he must be born with the Spirit of God, through strict obedience to the law of God; and as a reward for so doing the church of God is established in the soul, which makes him a member of the

church of God, according to the principle involved in the new covenant. This new birth, which brings the church of God into the soul, can be obtained while a member of an earthly religious denomination, or not a member. Being a member of an earthly church does not generate the church of God in the soul; nothing but faith and obedience to the law will produce it. It can be produced in an earthly church if the person as a member does not become accessory to any sin that may be practiced by some in that church that he belongs to. The law of the new covenant does not obligate any person to become a member of an earthly church. To become a member of the church of God, the great battle arrayed against evil through the principle contained in the new covenant, is to get man converted to the church of God, regardless of any religious denominations in existence; for Scriptures recognize but one church for salvation; that is the spiritual church of God established in the soul, which makes man a member of the church of God. God in Scripture does not condemn religious churches as long as they

are in harmony with the principle of the church of God. The different religious churches of this world, as earthly institutions, are not recognized by God as His church. But if the principle involved in that institution be in harmony with the principle contained in the spirit church of God, then God, according to his law, will recognize the spirit principle as his church, and not the institution, for the institution is of the earth, and must pass away; but the spirit church of God which operated in this earth church will continue on, and never pass away, because God is the foundation.

Rev. i. 1: "The revelation of Jesus Christ, which God gave unto Him."

Please remember in this Scripture, that God gave a revelation to Jesus Christ to show unto His servants. This proves that Jesus Christ was a mediator between God and man, and merely a servant and a messenger, subject to the dictation of God his Father. Scripture informs us that Jesus Christ came on earth to fill a mission, and at the same time he represents God the Father. Christ often speaks of himself,

which might lead the reader to believe that it was God in reality; but this is not so, for he is a representative of God to do whatever God commands him to do, and cannot, under the constitution of the new covenant, do any other way, only as the Father showeth Him.

Rev. i. 17: "I am the first and the last." Here Jesus represents God.

Verse 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." The Alpha and Omega, the beginning and the ending, in this Scripture, is the Almighty God as shown to John by the angel. Scripture, in this book of Revelation, is plain in its demonstration that God is the church and foundation, and the church that God gave Christ the power to establish—who have the keys of hell and of death, and made Jesus the chief corner stone of this church, for through Jesus we have access by one spirit unto the Father, or unto the church.

Matt. xvi. 18: "Thou art Peter, and upon this rock I will build my church." The Rock spoken of here is God; Christ

comes to represent God, and says, I will build my church upon this Rock, meaning God as the foundation. Christ is not the Rock, but the chief corner stone in power in the church.

Ephesians i. 22. “And gave Him to be the head over all things to the church, which is His body.”

To establish the church of God, according to the principle incorporated in the new covenant, it was necessary for Christ to give His body and shed His blood as a sacrifice to seal the covenant and establish the spirit church of God, which makes the spirit and power in this sacrifice the head of this church, and not Jesus Christ as an entity.

St. John x. 9. “I am the door.”

St. John xiv. 6. “Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me.”

These two texts mean one thing. Jesus as an entity is not the door, nor the way, nor the truth, it was the spirit. The principle wrapped up in His blood, that is the door, the way, the truth and the life, and also the key of hell and death, which unlocks the mystery of this great salvation

to the race, and brings to light, life and immortality beyond the grave.

St. Luke xxiv. 46, 47, 48 and 49 :

“ And said unto them, thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day.”

“ And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things.”

“ And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Jesus has risen from the dead, and the church of God is established.

Jesus now gives His apostles the conditions to qualify them to go and preach the Gospel to all nations, beginning at Jerusalem.

Acts ii. 1, 2, 3 and 4 :

“ And when the day of pentecost was fully come, they were all with one accord in one place.”

“ And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”

“ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”

“ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.”

Peter preaches the first sermon on this occasion, on this day under this revival, about three thousand souls were added to the church. On this day the glad tidings of the new dispensation thundered from the court of the church of God, developed itself by a rushing mighty wind, filling the house with the spirit power from the mercy seat of the church. Cloven tongues, like as of fire, sat upon each one of them, taking control of the gifts of the inner man as mediums, speaking through them the different languages of the world, baptizing them with the Holy Spirit, and to be armed with the full armor of the church of God, which qualified them in a condition to make war against evil, wherever it might be found, regardless of friend or foe.

On this great day of revival, on the day of pentecost, the inauguration of the true

church of God took place, under the principle spirit and power of the new covenant, the fountain head from whence came the true church of God, whose mighty power was felt on the day of pentecost, in the hearts of about three thousand souls, angel spirits from the spirit world presiding over that meeting, mixed with the living in their enjoyments, singing praises to God for the established religion of the new covenant, and to be the religion of all ages in the future, to the end of the race.

This meeting was presided over by the Holy Ghost, operating upon the different gifts of those present, which is in harmony with what Paul said. The different gifts of different ones must be exercised accordingly in the church, for the benefit of one and all, that God might be all and in all. This meeting was a sample of true religion, which is to be the patter in all future ages of the world, for man to worship and exercise his gifts. The same in the religious church that he may belong, the Holy Ghost must preside, or your religion is dead. It says in this revival that those that believed sold their possessions and goods, and parted

them to all men, as every man had need. This act they did voluntarily. They were not obligated by God to do this, but were obligated to exercise their gifts by the power of the Holy Ghost.

The government that controlled that revival controls the church of God to-day, and in all ages to come. And all religious institutions of the world, that are not on this ground to-day, are on dangerous ground, where apostacy is written on their walls. The church of God is a spiritual church and not a material church.

Inside of sixty-five years this church from the time of this revival became corrupt and in a state of apostacy. All through Asia Minor the churches became corrupt by wicked men creeping into the church, and remaining there without being removed, as the law of the church prescribed, and it fell into a state of apostacy, and God spewed them out of His mouth. But in that condition the church of God did not die, neither was it buried, but it lived through all the persecutions of that age and the dark ages of the world, and still lives in this wicked age of ours, and will continue on to

live until the last enemy is destroyed, which is death. Then it will put on its wedding garment and hand over its jewels, that were washed in the blood of the lamb, to God the Father. Then the church will sing the song of the redeemed race of men, when the race will be united in one brotherhood, the union of all, and the victory of the church written upon the walls of eternity, one family, one God, Father of all.

The foundation of the church is laid. We will now consider the doctrine that Christ commanded His twelve apostles to preach to all nations. Jesus in all His sayings gives the nations of the earth to understand that this gospel that He commands His apostles to preach, is final, and the standard for the race to be guided by in all ages to come. The angel informs John, the revelator, while upon the Isle of Patmos, "Woe to the man that adds or takes away the words of this gospel." "Be not deceived, for God will not be mocked, for whatsoever a man soweth, that shall he reap."

Galatians i. 8. "But though we or an angel from heaven, preach any other gospel

unto you than that which we have preached unto you, let him be accursed."

This gospel that Paul speaks about here is the same gospel that Christ told His apostles to preach, when He sent them out. Any man or religious institution that preaches any gospel beside this, is an apostacy and an enemy to the church of God. This is not the saying of the writer, but the law of this gospel, a finality.

St. Mark iii, 13 and 14 :

"And He goeth up into a mountain and calleth unto Him whom He would, and they came unto Him."

"And He ordained twelve, that they should be with him, and that He might send them forth to preach."

St. Mark vi. 7. "And He called unto Him the twelve, and began to send them forth by two and two."

Matt. x. 7-10. "And as ye go, preach, saying, the kingdom of heaven is at hand ; heal the sick, cleanse the lepers, raise the dead, cast out devils ; freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats,

neither shoes, nor yet staves, for the workman is worthy of his meat."

The interpretation of this command is as follows: The kingdom of heaven is at hand, that is, the spiritual church of God is at hand, to be preached by the apostles, according to the constitution of the new covenant.

"Heal the sick and cleanse the lepers."

This is literal in its meaning, and a plank in the foundation of the church of God, never to be removed, and woe to that man that removes it. A person cannot heal the sick by laying on of the hands without a gift of that kind born in him, then the spirit and power of God operates through this magnetic gift, as the property of man, and it is discretionary to the person having this gift to develope and use it for the benefit of man, or let it be in a state of lethargy. But woe to that man if he lets it sleep and not use it.

Did these apostles have these gifts? They did have them, according to Paul, or they could not have healed them. For God operates upon the gifts of man to accomplish His purpose. If there is no gift to

operate upon, for God cannot operate on nothing, the man with no gift of that kind is not responsible. We have to-day, and in all ages, some persons with the gift of healing. If this be not true, then Paul and the writers of the New Testament stand before the world as false representatives.

Jesus commanded His apostles as they went forth to preach, to raise the dead.

St. Luke vii. 22. "Then Jesus answering said unto them, go your way and tell John what things ye have seen and heard. How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

St. John xi. 43, 44. Jesus raised Lazarus. Did any of the apostles raise the dead?

Acts ix. 40. "Peter raised a woman by the name of Tabitha, who died, whom, when they washed, they laid her in an upper chamber."

Acts xx. 10. St. Paul raised a young man to life that fell from the third story of a building and was killed.

A large number of religious people of this age believe this to be true in the apos-

tolic age, for the purpose of establishing the gospel; then to cease as a power in man. Miracles of that age, some claim, are done away with in this age. If the same gifts that existed in man in that age do not exist in man to-day, and the same miracles cannot be done to-day as in that age, then the Scripture is of no force or power over man; it is a blank, and dead to the race of man. Is there any person living to-day on this beautiful earth of ours that has a gift to raise the dead, if properly developed? There is. If there is not, then this gospel stands before the world to-day as a libel. What are the qualifications necessary for a medium of this gift to raise the dead? Let Christ answer this question; then vain man of vanities, have confidence in this gospel. Christ says in his word, that man with this gift must live for it, and be developed with purity of soul, and your nature, body and soul, spiritualized with the spirit of God; then, as Christ speaks to man, to have faith as large as a mustard seed, you then can remove a mountain in a figure, so qualify yourself, then approach God with faith

and prayer. Ask God to do this work through the Christ principle, then the dead will be raised. According to Scripture there are but few persons in any age of the world that have this gift. But there are some in all ages that have this gift; whether they have come to the surface or not, or whether the people believe it or not, it will not change the truth. Let Jesus speak again:

St. John xiv. 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Notice the emphasis, the force of his utterance on this word of his. The interpretation of the word "believeth on me," is strict obedience to the law of God, through the word of our Elder Brother. Then a person with this gift, living in strict obedience to the law of God, can raise the dead through the power of God, as Jesus Christ did himself by the power of God. This is the works of Jesus, and he says the person that has this gift, and lives for it, can raise the dead, as he did; "and greater works can

he do, for I go unto my Father." Will the ignorance of this world rise up in the self-conceited vanity of their manhood, without investigating this question? Millions deny it, and scorn at the question of the dead being raised in this age of the world. But this is the course of nature, of all undeveloped minds, whose eyes of their understanding are blind with the scales of ignorance, and the most of them are willing to remain so, by the education they have received, by being rocked in the religious cradle of this age.

The next thing that Christ commanded his apostles to do was to cast out devils. There has been a great deal of speculation among the people of all ages in regard to this word devil. It is evident by the terms of the Scripture that there is no personal devil, as advocated by the Christian religion of this age. Scripture in general terms interpret devil as evil coming from man by disobedience; then in some other parts of Scripture it says these devils are evil spirits, and that these spirits are used as a figure to illustrate disease in the human system.

St. Mark ix. 17: "Master, I have brought unto thee my son, which hath a dumb spirit." Verse 18: "And wheresoever he taketh him he teareth him; and he foameth and gnasheth with his teeth, and pineth away." Verse 22: "And ofttimes it hath cast him into the fire, and into the waters to destroy him." The father of this child asked Jesus to heal him; He then healed the boy. Verse 25: "Jesus rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him." Verse 26: "And the spirit cried, and rent him sore, and came out of him." This looks as if the dumb spirit might have been an entity; but the reader must judge for himself, for the Scripture is silent on this question as to who these spirits were, and where they came from. Scripture will justify that they were not devils, as advocated by the Christian religion of to-day.

St. Mark v. "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an un-

clean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee, by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding; and all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave; and the unclean spirits

went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea. And they that fed the swine fled, and told it in the city and in the country, and they went out to see what it was that was done." Verse 17: "And they began to pray him to depart out of their coast."

Is this Scripture reliable as to this transaction? Can the intelligenc of the nineteenth century believe this report to be true, after giving the question a fair consideration? Notice the reading of this story, and see how precise the formation of every word, and every act performed, and then consider in a consistent way through reason and common sense, after having this story handed down from father to son through tradition, for one hundred and fifty years before being put in print. In this consideration, can this story be believed? It cannot. It is absurd in its character, and not in harmony with the teachings of Jesus Christ. Jesus never came on this earth to destroy innocent property, and cause the owner of the property to damn

him off, and beg of him to leave the country after being the means of destroying two thousand swine that perchance some poor hard-working, honest man worked hard to raise these swine and accumulate that number. Was Jesus guilty of this crime? If he was, it does not sound like that Jesus that said to his brother man, "As ye would have men do unto you, do ye likewise unto them."

St. Luke viii. 2. "Mary called Magdalene, out of whom went seven devils."

This Mary was a sister to Martha and Lazarus. Mary had been a great sinner, and while indulging in sin, through the different elements of her nature, she heard that Jesus was at meat at a Pharisee's house.

St. Luke vii. "She took an alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment."

Consider the condition of Mary, a sinner, with several leading sins that she had been committing, coming to Jesus with a broken

heart and a contrite spirit, feeling her guilt and wanted to be relieved of this hell in her soul, she comes to Jesus for help, having faith in Him. All broken down with a guilty conscience, shedding tears of sorrow, and kissing and wiping His feet with the tears of her soul, and in this prostrated condition of Mary, Jesus, with that noble and loving soul of His, turned to Mary and said unto her, "Thy sins are forgiven, for she loved much." Think for a moment the feeling that went through her soul. This is the Mary that followed Jesus through His persecutions, and was at His grave in the morning after the angels had taken Him away.

The seven devils that were taken from Mary by Jesus Christ, were not evil spirit entities in Mary. This is an allegory, a figure to illustrate the leading sins of Mary, and when Jesus forgave her she was relieved, and the devils left her ; that is, she was born again, and headed in the narrow path of happiness and quit yielding her members to sin any more.

Jesus in most all of His sayings spoke in parables, and in my opinion, and I think

that the Scripture will justify my statement, that there was never an evil spirit called a devil, a conscious entity ever cast out of man by Jesus Christ or the apostles. It was nothing more or less than spiritual and physical disease of the soul and body, such as leading sins; and lunacy and fits. These diseases Jesus and the apostles removed, and in the parable they were called devils and dumb and deaf evil spirits.

This is what is meant when Jesus told His apostles to cast out devils, they understood the parable, and a person of this age with that gift, and who lives for it, can do the same.

1 Cor. xii. Spiritual gifts were ordered by Paul to be used in the churches. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues," interpretation of tongues, prophecy, discerning of spirits. These gifts were ordered by Jesus Christ, and the apostles to be used in the church for the benefit of man and the conversion of their souls. The constitution of this church was to remain as a standard,

and final in its character, as an example for all coming churches in the ages to come. God planted this church, and woe to that man that adds or takes away, and any religious institution of this age that is not in harmony with this church, Paul says, let them be accursed as an apostacy.

1 Peter v. The duty of ministers in charge of a church :

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

“Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind.

“Neither as being lords over God’s heritage, but ensamples to the flock.”

Acts xx. 26–28 :

Verse 17 : “And from Miletus He sent to Ephesus and called the elders of the church.”

Verse 26 : “Wherefore I take you to record this day, that I am pure from the blood of all men.”

Verse 27 : ‘For I have not shunned to

declare unto you all the counsel of God.”

Verse 28 : “Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with His own blood.”

Paul says to the elders that He has declared the whole counsel of God, to the people where He preached. He had ordained minister after minister, and charged them to preach the truth, and nothing but the truth. And above all things, establish and exercise the spiritual gifts that God has given to you in the church : such as wisdom, knowledge, healing the sick, miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues. This is the gospel that Paul preached, and charges these elders to preach the same.

Is this gospel that Paul preached the same in its fullness in the religious institutions of this age and land of ours. Search the continent over and see if there can be found one institution following the examples of Jesus Christ and the apostles? No, not one. They are all gone astray. They

are at the foot of the hill and cannot climb the top : their coat is off and cannot get it on ; they have trifled with sin too long. Jezebel and the Pharisee are there ; they have taken some churches with the appearance of a beautiful monument, full of all manner of corruption. If you want to find the fashion of the world, it is there ; if you want to find a Pharisaical hypocrite doing business under the cloak of religion, he is there ; if you want to find an idolater or a fornicator or a liar, with plenty of money flowing from his pocket, he is there.

Is this the kind of religion that is to convert the world, the enemy of that pure principle wrapped up in the new covenant, generated from the precious blood of our elder brother, who warned the world before He left, to keep the church pure, and to God who cannot in this enlightened age look upon sin in the least degree of any allowance.

1 Peter iii. Finally “ Be ye all of one mind, having comparison one of another, love as brethren, be pitiful, be courteous.

“ Not rendering evil for evil, or railing for railing, but contrarywise blessing,

knowing that ye are thereunto called, that ye should inherit a blessing."

How beautiful this gospel compares with the words of Jesus, when He said, "Love one another," "Do unto others as ye would have them do unto you." This pure principle of religion, generated from the new covenant, incorporated in our early church is to be the principle to guide all churches in the future ages of the world; if these principles are lived up to in the religious institutions of the world, success and prosperity will crown their labor, and if not lived up to, ruin, destruction and blood will follow their path.

James iii. 11. "Doth a fountain send forth at the same place sweet water and bitter?" Can the church carry God in one hand and the world in the other, and force the kingdom of heaven by violence?

Eph. iv.—How members of the church should live: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and

true holiness." Here we have a description of the new birth in man; the change that is made through this conversion. It changes his whole course of conduct. He puts off the old man by forsaking sin and the broad road that leads to ruin, and has put on the new man by being obedient to God, and now in the narrow path that leads to happiness.

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." "Be ye angry, and sin not; let not the sun go down upon your wrath." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In consideration of the church of God, as we find it in Scripture, we find a discipline regulating the forms of doctrine for man to be guided by, and what he must do, and how he must do it, to be justified, so as to harmonize with the law and the spirit of the church that Jesus Christ es-

tablished while on earth, and whatever Jesus Christ advocated, and commanded his apostles to advocate as to the true doctrine of the church, must be final, and the standard of the doctrine of the church, never to be changed or cease in its power until the church has accomplished what God purposed it should.

Matt. x. 7, 8: Here we find that Jesus Christ sent out His apostles to preach the doctrine of the church, which was to be final as a standard of the Christian religion in all ages to come, to Christianize the race to God. Verse 7: "And as ye go, preach, saying, The kingdom of heaven is at hand," or the church of God is at hand. Verse 8: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Mark i. 14, 15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

Matt. xxviii. 18-20. Verse 18, "And Jesus came and spake unto them, saying,

All power is given unto me in heaven and in earth." Verse 19: "Go ye, therefore; and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Verse 20: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

The question for the religious institutions of this age to consider, is the doctrine as we find it in the above Scripture, that Jesus Christ advocated in the apostolic church to be final, and observed by all religious institutions down to the end of time. The answer to this question is positive, if it be true that this doctrine, as we find it advocated in the apostolic church, is to remain and be observed as the church until man ceases to be born; then we have positive proof that the Christian religion of this age is in a state of apostacy, and not recognized by God as the true church that Christ established. When we examine the doctrine of the apostolic church, and compare it with the doctrine of the Christian religion in this age

of the nineteenth century, it causes the blood of man to turn cold, and the angels of heaven to weep in tears. If the present Christian religion was true, and in harmony with the doctrine of the apostolic church, could man think for a moment that crime would increase? No, no; it would decrease in the very nature of the church, as God the foundation, and the Holy Spirit, the presiding element and power to reconcile the world to God. The apostolic church was established to convert the world to God, and not ruin it by the increase of crime. After the resurrection of Jesus Christ, Jesus went into Galilee, into a mountain, and spake unto his eleven disciples, saying, "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you." Here are the last words and command that Jesus Christ gave his disciples before his ascension; and what is this command? Are these the words of a hypocrite, or is this command direct from the court of God? If from a hypocrite, this Scripture is a libel, and unworthy of the notice of man. If from God, and law

in the apostolic age and church, then it is law in this age, and all ages to come, and a part of the constitution of the new covenant, never to cease, or be tampered with or altered in any age to come. At that time, Jesus said to them to "observe all things whatsoever I have commanded you." What are these things? Jesus commanded them to heal the sick, cleanse the lepers, raise the dead, cast out devils, and to develop the gifts within them strictly for the benefit of man, such as wisdom, knowledge, faith, and the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues.

In 1 Cor. xii., Paul, the great apostle of the age, said to the apostolic church, that these gifts must be exercised for the benefit of the members of that church as a part of the constitution of the church of God. This is the church that Christ established on earth to reconcile the world to God. There is no Scripture in the New Testament that is at war with the doctrine and the constitution of the apostolic church. This was and is the universal church for

the salvation of the race in all ages to come. Scripture speaks to man that any religious institution in any age to come that is not in harmony, and teaching the doctrine as found in the apostolic church, is an apostacy, and in the end of the Gentile age it will find its grave, and the true spiritual church will elevate itself from beneath the debris of ignorance, and the false doctrine of some religious churches of this age, and be clothed once more with the Spirit of God and our Elder Brother, who laid his life down that the world should be saved through it, and He, the Son of God, should see of the travail of his soul and be satisfied.

1 Cor. xii. 28-30. We find in this Scripture, in positive terms, the discipline and form of his doctrine to be observed and obeyed in his church. Verse 28: "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues." Verse 29: "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" Verse 30:

“Have all the gifts of healing? do all speak with tongues? do all interpret?” How plainly God has laid out his rules to be exercised in his church with the different gifts God has given man to be used for the benefit of the race, proving it to be final, and a standard for the church forever.

CHAPTER VII.

THE NEW BIRTH.

What is the fundamental principle of the spiritual birth?

This is a very important question for consideration in the past. In my opinion, this question has not had its just interpretation by some of the religious creeds of the present and past ages.

In considering this question in harmony with Scripture, we must build its foundation upon the words of Jesus Christ, and as an introduction of this question to the world, we will refer the reader to certain portions of Scripture, which will give light that we may comprehend the spirit principle which creates the spiritual birth. I will confine myself to the strict spirit principle of this birth; then if this birth be true as we find it in Scripture, it is of itself proof that in this nineteenth century there are a very few adult persons that have received this spiritual birth. In examining

Scripture in regard to this question, we will find but one order and system to create this birth. Any Scripture in collision with this system is not reliable.

St. John iii. Christ says to Nicodemus, "Except a man be born again he cannot see the kingdom of God." That is, enjoy the spirit of God in the soul by this new birth. Ye must be born again of the spirit of God. "God is a spirit, and they that worship Him must worship him in spirit and in truth." How positive the order and system of God's command.

What is the spirit of God, is it an entity or non-entity? It is an element belonging to the entity of the Godhead. Is it to be seen? Christ says it is not to be seen, but to be felt, as He likens it to the wind, as the wind is felt so is the spirit of God. The spirit of God is force, active power, strength, influence, legal authority; this is the embodiment of the spirit.

St. John vi. 63. "The words that I speak unto you, they are spirit and they are life." What words does Christ refer to?

Rom. xiii. 8, 9. "Owe no man anything,

but to love one another, for he that loveth another hath fulfilled the law." The next verse tell us what to do to love one another, "For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbor as thyself."

Galatians v. 14. "For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself."

Matt. xxii. 37-40. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (To love God is to obey the commandments.) This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets."

Matt. vii. 12. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Matt. v. 17. Christ says, "Think not

that I am come to destroy the law or the prophets, I am come not to destroy but to fulfill." Notice the emphasis that Christ speaks in the above. He came to honor that law and perpetuate it as a final law for man to be guided by in the future dispensations.

The above Scripture gives the interpretation of the spirit and the word, that generates the new birth into the soul; it is obedience and faith in the above law.

To establish the spiritual birth in the soul man must have a genuine reformation. through strict obedience to the law of God, that is, he must leave the broad road of sin, with an honest intention and enter upon the road of virtue, by leaving off bad habits and sin, and form new habits according to law, and through this repentance man has forgiveness from God, that is, man is reconciled to the law. In that condition, man is reconciled to God as far as he has gone. Reconciliation and forgiveness mean one thing in Scripture. It does not reconcile man to God by exempting him from punishment due sin prior to his starting a new life by doing good. To do that, it would

violate the law of God, and trample under foot justice and equity, for the law of God distinctly says that "Whatsoever a man soweth he must reap." It is final. The reaping is for the benefit and the means to help round man out in the growth of this birth after starting a new life. According to Scripture, punishment is just as necessary as the spirit of God is. They both work together to purify the man, so as to enjoy the full benefit of this new birth by cultivation.

Nicodemus was a Pharisee, a ruler of the Jews, a man of notoriety and a leading light among his people, educated in the Jewish religion, under the first covenant, the letter that made no one perfect. He was an ardent zealous worker in the Jewish church ; honest and upright in his views ; and when Nicodemus came to Jesus by night, he came to Him as an honest man, to learn from Christ. For the miracles that Christ performed confounded Nicodemus, and stirred the soul of this ruler to a serious consideration, and while in this condition he came to Jesus, saying : " For no man can do these miracles that Thou doest,

except God be with him." This Scripture is plain enough to give man a reason to believe that Nicodemus was under conviction, and felt within his own soul that there was something significant and wonderful in this man Jesus Christ, and Nicodemus was eager to understand this new doctrine. In view of this, Jesus, the Son of God, makes His reply to Nicodemus, saying: "Ye must be born again of the spirit to become a member of the kingdom of God." Jesus said: "Ye must be born again." From what? That is the question for our consideration. Why, and for what cause must a man be born again? The cause is a just one, and as follows: The Jewish covenant was imperfect, it was the letter and not the spirit, for the spirit was of the new covenant, and the new covenant is what Jesus wanted Nicodemus born to. Not only him, but the Jews as a nation.

This birth, being born again, is conversion. Meaning this, to be converted from one belief and doctrine to another. The covenant that the Jews were under was now to be abolished and the new covenant established. That is why Jesus said to

Nicodemus, “Ye must be born again,” that is, you and the Jewish nation, must be converted by accepting the new covenant and abide by its laws, and forsake the old covenant. The principle of this spiritual birth was, to be converted from one belief to another ; from the Jewish covenant to the present covenant, wherein is spiritual life.

Was Nicodemus converted to this covenant of Christ? He was.

St. John vii. 50, 51. “Nicodemus saith unto them, he that came to Jesus by night, being one of them.”

Verse 51. “Doth our law judge any man before it hear him, and know what he doeth?”

In the above Scripture Nicodemus defends Jesus Christ.

St. John xix. 39. “And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight;” and they used this myrrh on the body of Christ, as the manner of the Jews is to bury.

The active part that Nicodemus took in

defending and aiding in the burial of the body of Jesus Christ, is good evidence that Nicodemus was born again of the spirit by believing the doctrine of Christ. Believing according to Scripture is obedience to the law that man is subject to, that which constitutes the new birth. Mere believing and not obeying that which a man believes, is not conversion, being born again. A man may believe everything that Jesus Christ said, and not obey, can be a human fiend. This, and this alone, constitutes the new birth. Being born again of the spirit and strictly obeying the commandments, with faith in God.

We have given the form and system, according to Scripture, of being born of the spirit, and what man must do to secure this birth. And in view of this, we will consider by Scripture in 1 Cor. xii., what a person is in duty bound to do, after being born again, in exercising the gifts within him. This order and command that Paul gave the brethren at Corinth, to the Gentiles, were strict, and must be obeyed. The Scripture referred to here that every converted person in the church or out of it,

must exercise their gifts for the benefit of mankind, and held responsible to God for the same. God holds man responsible for the gift he has and no more.

Paul said now concerning spiritual gifts, "Brethren, I would not have you ignorant." Now, there are diversities of gifts, but the same spirit ; and there are differences of administrations, but the same Lord ; and there are diversities of operations ; but it is the same God which worketh all in all, but the manifestation of the spirit is given to every man to profit with all. For to one is given by the spirit. the word of wisdom ; to another, the word of knowledge, by the same spirit ; to another, faith, by the same spirit ; to another, the gift of healing, by the same spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. "Now ye are the body of Christ and members in particular, and God hath set some in the church ; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, di-

versities of tongues." Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?

Verse 11. "But all these worketh that one and the self-same spirit, that is God, dividing to every man severally as He will." Paul, in this Scripture, gives the true system and government of apostolic church, as a final and standard principle for all religious creeds in future ages, to adopt and act in harmony with the apostolic church in every particular, for the benefit of all the members of the church and mankind.

St. Mark xvi. 14-18. After Jesus had risen from the dead, he appeared unto the eleven of His disciples, and gave His final and last command to the world, never to be amended nor altered, but final, and a standard of principles to govern all religious creeds in all future ages to come, and woe to that man or church that takes from it or adds to it, for God is not to be mocked; man must reap what he sows.

These were His last words before he was received up into heaven.

“And He said unto His deciples, Go ye into all the world and preach the gospel to every creature, and these signs shall follow them that believe ; in My name shall they cast out devils.” Acts v. 16. This verse will explain the meaning of devils : “Bringing sick folks, and which were vexed with unclean spirits, and they were healed; every one.” Unclean spirits is a figure here, meaning disease, such as fits, lunacy and bad cases of that nature. It does not mean the so-called orthodox devil.

Mark xvi. 17, 18. “They shall speak with new tongues.” Meaning another language, which was fulfilled on the day of pentecost. “They shall lay hands on the sick and they shall recover.”

In summing up this case for the world to consider, I have been careful in the consideration, in giving a true interpretation and application of the above questions. I have referred to Scripture for an answer. I have shown by Scripture the constitution of the New Testament, that the above questions rest upon. We cannot go back of the constitution of the New Testament, a system of laws, established form of spir-

itual government for man to be governed by. I have shown what the new birth is. I have shown in harmony with the constitution what a man must do to secure the new birth by being born again. I have shown through a system of Bible laws what a man must do after he is converted and born again. I have shown by this law the signs that follow them that are born again, and I have shown by this law that after being born again, that person is bound by this law to use every gift within him for the benefit of mankind.

In view of what has been said in regard to this question, the Scriptures demonstrate with certainty, that Jesus Christ was the founder of the apostolic church, under the direction of God, and whatever system of laws were made to control and guide this church, was final, and never to be amended or altered by any religious creeds in the future ages to come. God established this church as the church to convert the world to its principle and doctrine; and all religious creeds that preach any other gospel is, according to Scripture, apostacy.

The great and wise apostle Paul speaks to

the Galatians as follows: i. 8, 9, Paul speaks with authority, and with emphasis repeats this command over twice in force and to the point, saying, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

In addition to what has been said, we will carry this question farther on, and consider the main points as the basis of the spiritual birth; we will detail and define this subject to the elements that create the spiritual birth, and the process for man to perform to secure this birth.

The first and only step for man to take to secure this birth is, he must leave off wicked habits, with an honest intention to reform, by obeying the law of God; by forming good habits, that his daily deportment might be of such a character as to be recognized by God, and the man reconciled to the law; and when reconciled to the law, the man is reconciled to God,

and born again with the Spirit of God, through obedience and faith; by a genuine reformation the man secures the Spirit of God as a gift. Man cannot do anything to merit the Spirit of God, but man can do something to secure the Spirit of God as a gift, and to do that he must obey the law. This is work and faith on the part of man to secure the Spirit as a free gift, and also a reward for man for obedience to the law.

How is this? are you not off the track? You say man can merit a reward for his obedience to the law of God, and at the same time cannot merit the Spirit of God; the one is to be got by work and faith, the other is the gift of God, and man cannot do anything to merit the Spirit. In answer I will say, The spiritual birth is righteousness, happiness in the man. What generates this happiness? The Spirit, the gift of God. Remember, the reward is the happiness of the man, which is meritorious in nature, making his obedience worthy of a reward. The free gift of the Spirit was the element that created this happiness in man, and this happiness was his reward, and not the Spirit. The Spirit, the God,

was not the reward, it was what the Spirit, the God, gave man as a reward, his happiness.

Matt. xix. 17: "And Jesus said to the young man, But if thou wilt enter into life, keep the commandments." This Scripture sums up the case, and is evidence of itself that man has a work to do—to keep the commandments; this, and this alone, makes man a fit subject, worthy of a reward, which is eternal life, and meritorious in its character. God and man co-operating together—God the principle, man to perform his part by obeying the commandments. The effect of obedience produces the reward, which is happiness and eternal life through the Spirit of God as a gift to man. Remember, the Spirit is not the reward; the Spirit is the principle that creates the reward for man through his obedience to the law, God and man co-operating together, each one performing his part. God is not to be bought or earned by what man can do; man can merit and earn a reward through obedience; and the only way laid down in Scripture for a man to secure a reward, the

Spirit, a gift to man to co-operate with man, as co-workers together, to help man, that he may not lose his reward after he has earned it by obedience to God. If man cannot be meritorious in obeying the law, to secure life by obedience, then there is no force or meaning to Scripture; and any religious creed that says that man cannot merit life through keeping the commandments, is wilfully misinterpreting Scripture or ignorant of the true meaning of it.

Question. What becomes of a man that goes into the spirit world, that has not received this birth through a reformation? does he get a reward, as well as the man that was born again while in the mortal body?

Answer. That man does not get a reward, from the fact he has not done anything in obeying the law that he might be born again, and merit a reward in harmony with the law of justice and equity. Remember, the purposes of God are all based upon the law of justice and equity, and no deviation from it. If this birth, secured through a reformation by obedience to the law while in the mortal body, is not se-

cured in this life, it then is an eternal loss to the man, and impossible to secure a reward after passing into another existence. Scripture says it must be got here or never.

What then becomes of that soul that failed to be born again while in the body? Let Paul answer the question.

1 Cor. iii. 14, 15: "If any man's work abide which he hath built thereupon," meaning the law of God, the foundation, "he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The proper interpretation of the above Scripture is, as I understand it, as follows: A man in this life that is obedient to the law, is proof of itself that the man's work is good, and worthy of a reward, and receives a reward. A man that builds upon this law, the foundation, not in harmony with its demands, through obedience, is evidence of itself that his work is not good, and shall be burned; that is, be punished for not obeying the law. This man suffers a loss. What loss? The

loss of a reward, but the man as an entity will be saved, yet so as by fire. The figure means punishment, limited in duration, for the purpose of purifying the soul, putting it in a condition to be saved under the redeemable law provided into the sacrifice that Christ made for the entire race of man. One class to be made happy through obedience, a reward ; the other class to be made happy by punishment. The one gets a reward, whose works are not burned ; the other loses a reward, whose works are burned—one saved by reformation, the other through punishment.

CHAPTER VIII.

HEAVEN AND HELL.

IN considering the question of heaven and hell, as stated in different parts of the Bible, we should be very careful in giving a proper interpretation, applicable and in harmony with the true meaning of this question at issue. The question of heaven and hell is a complication, involving different things, and in this condition we must consider it in its true light. In the first place we find in Scripture that the words heaven and hell are figurative, and must be considered as such, used in different allegories touching this question.

The first heaven and hell for us to consider, is the one that man creates in his soul, through his daily conduct. God in His wisdom has given man a will power to make a choice between two things; this will power is deity to man's nature, from the fact that God, by His law, will not interfere with a person's choice. In this con-

dition it is entirely left to man, whether he will have the kingdom of heaven within or the kingdom of hell within.

Webster's definition of hell is, a place or state of punishment ; the abode of evil spirits. This definition is without foundation. Nowhere in Scripture is it stated that God created a hell. But Revelation does say that God created all things, and by Him all things exist. Hence, if there was a located hell created by God, it would be mentioned in Scripture ; it is a manufactured word. Mention is made in Scripture of heaven and hades ; and the holy city, New Jerusalem, " With streets of gold and gates of pearl, and of a bottomless pit," and " outer darkness ;" " and of the saved and the wailings of the lost." In the consideration of this, it is spoken in general terms, figurative in their use, and not in specific language, and in view of this, we must interpret and apply this allegory where it belongs. The New Jerusalem and heaven is to be applied on this earth as the church of God. The " bottomless pit " and " outer darkness," and " the wailings of the lost," is a strong figure to represent the destruction

of the principle of the apostacy and enemies of the church, and accomplished from one dispensation to another on the earth.

Bible reveals but very little concerning the future life. It does teach plainly that man will live beyond the grave, but gives no detail of what is meant by "living again." Here man is left in the dark, as to the special conditions, employments and pleasures of the life in the immortal existence. Paul says that the things which "God hath prepared for those who love Him," are beyond the power of description or of imagination. But in the consideration of this, it is simply bewildering to our comprehension. Theory after theory has been formed by man, but the theories have been as various as the men who formed them, and have borne the coloring of the personal desires of those who drew them.

But we will return to our subject, hell. Is there a hell located somewhere for the abode of evil spirits of man, a place of eternal punishment? The principles that govern Scripture, the basis of revelation, deny the doctrine of a located hell, as advocated by some religious institutions of

the present age. It is an unnatural production, demoralizing to man, and the means of filling the world with atheist and infidels.

When a learned theologian, that is versed in Scripture, declares to man that Scripture teaches a located hell in the immortal existence, for the abode and punishment of lost souls, never to be released from that hell, mark that theologian and observe him closely, and you will see the mark generated in his countenance of a Pharisee and a hireling, made by himself. Man never was born, and never will be, that can prove by Scripture that there is a hell, as stated above. All through the Bible the word hell is often used as a figure to illustrate the condition of a person or persons, or nation. Hell was used as a figure in the case of the king, Nebuchadnezzar, in regard to his downfall. Notice first the high position this king occupied, then notice the low condition after his fall.

Daniel ii. 37, 38. "Thou, O king, art a king of kings ; for the God of heaven hath given thee a kingdom ; power, and strength and glory, and wheresoever the

children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all, thou art the head of gold." In this revelation we learn that this king was made ruler over the entire earth, and all things subject to him.

We will now turn to another portion of Scripture, giving the downfall of this king:

Isaiah xiv. 12. "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations."

Verse 16. "They that see thee, shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms?"

What man? King Nebuchadnezzar was the Lucifer that fell from heaven, from his highly exalted position that gave him in Dan. ii. 37, 38. This king is the man that fell down to hell, (meaning the degraded, miserable condition in his fall,) and a companion of the beasts of the field, to eat grass with the oxen. It says, hell was moved beneath to meet this king in his

fall. That is, the chief ones that were miserable and weak, they cast it in his teeth, “Art thou also become weak and in hell as we are?” Heaven and hell in this case is a figure to illustrate the condition of this king here on this earth.

Does this king, a man who is called Lucifer, look as if he was an angel, and rebelled in heaven, and God threw him out, and behold, perhaps he might have landed on this earth through a mistake, and become what some people say, a devil, right from heaven.

Rev. xii. 12. “Therefore rejoice, ye heavens, and ye that dwell in them; woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” I wonder if the devil is going to die, as he hath but a short time. I think he will die, Revelation says he will die. In Genesis, when God cursed the devil, “Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” This is a strong hint that he has got to die. This is too bad that he has got to die, after helping God to get the eyes of

Adam and Eve opened, so as to be in condition to people the earth, so as to carry out the purpose of God. This is the way a great many people interpret Scripture, by the ignorance taught them by the apostacy of this and the past ages.

All the above Scripture is an allgory, a figurative speech, a parable, and must be so understood. The God of this universe never created a located hell nor a located heaven for the abode of the souls of men. Outside the entity of man, Revelation teaches man that heaven and hell are figurative in speech ; meaning the condition of the soul of man. The soul is the location for happiness, which is heaven ; the soul is the location for misery, which is hell, Nowhere in Scripture, when it has a true interpretation, does it teach that heaven and hell is a location outside of man, for the abode of the spirit of man. It is a condition of the soul, and also a location for the same, and wherever hell is mentioned in Scripture, it means misery every time, in man directly or indirectly. The same is applied to heaven; an honest man has heaven within as a condition, a

dishonest man has hell within as a condition, and makes the location within man, and not without.

I will present another heaven :

Isaiah xxxiv. 4, 5. “ And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll ; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree ; for my sword shall be bathed in heaven ; behold, it shall come down upon Idumea and upon the people of my curse, to judgment.”

If this Scripture is literal in its meaning, and this heaven is a location, then, according to this word, heaven and the heavens, and the host thereof shall be dissolved, and the universe annihilated, and nothing left only God. But this heaven is not a location, it is an allegory, and must be so interpreted.

We will consider the true meaning of this allegory. The element contained in this allegory is severe. The prophecy contained in this allegory spoken by the prophet Isaiah, is in regard to the true church of Christ, and the apostacy and

enemies arrayed against it. We find this same prophecy in Revelations, spoken by John. This prophecy, according to Scripture, will not be fulfilled in this Gentile age, but will be accomplished in the next age,—the millennial and the angelic age.

The struggle and battle between the church and its enemies has been going on ever since the establishment of it by Jesus Christ, through the new covenant, and it will continue on until the church comes off victorious, through the destruction of its enemy, which is sin, and the effect of it in the souls of them that persecuted the true church of Christ, and the man that sinned on high places as well as low, will be tried as by fire, and that hell and its evil works in the soul of man will be destroyed. But he himself will be saved through the justice of God, by being punished according to the deeds done in the body.

Ezekiel xxxi. 16, 18. Hell in this Scripture is a figure, which makes it a condition: “I have made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into

the pit." Verse 18: "This is Pharaoh and all his multitude, saith the Lord God." Hell spoken of here is the downfall of Pharaoh and his multitude. The downfall of anyone through their sin is misery of a low character, meaning hell within. The uplifting of a man through obedience to the law of God is heaven within—a condition, and not a location.

Luke xvi. In this chapter we find a parable spoken by Jesus Christ. In this parable we find the word hell used very forcibly; and if the language was literal in its character, it would sustain a located hell; but being it is metaphorical in its character, and a parable, it must have its interpretation accordingly.

We find by careful study of Scripture, that this parable has reference to the two covenants, the Jewish covenant and the New Testament covenant. According to Scripture the Jewish covenant was the letter, death and hell, as the three words mean one thing. Why is this so? Because the writers of the New Testament tell us that there is no spiritual life in the Jewish covenant outside the Ten Com-

mandments. They say it was the letter, which is death and hell according to the terms of Scripture.

We find in this parable, the rich man died, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." The rich man in this parable represents the Jewish covenant. He was in misery, which was hell. There was no spiritual life in him, and in this hell of misery he cried for a drop of water to cool his tongue. And this is the case with the Jewish covenant. It was abolished, it died and was buried, and in hell lifted up its eyes. Who are those that lift up their eyes to-day? The Jews as a nation, who still worship the old covenant. Misery and hell are the contents of that covenant that is dead and buried, never to have a resurrection.

The beggar represented in this parable stands for the new covenant, where there is spiritual life, and the kingdom of heaven within. The seed, the representative of

the new covenant, came from father Abraham. And as the beggar is represented in the bosom of Abraham, so was the seed of the new covenant promised to Abraham, to be established in the proper time. We find in this parable a great gulf fixed between the rich man and the beggar, which prevents them from coming together. This is the condition of the two covenants; there is a great gulf fixed between them. What is meant by this gulf between them? Let the Scripture answer. Paul tells us in Hebrews, that the Jewish covenant was imperfect, and there was no spiritual life in it, for it was the letter, death and hell. There was spiritual life in the Ten Commandments, but not in the Jewish covenant of ordinances. If the Jews had been obedient to the Ten Commandments, they would have been justified by God, regardless of the covenant. But they obeyed the covenant, and not the commandments, and by doing so they were the means of their own downfall, and drank the cup that they stepped from, the contents of the old covenant, which was the letter, death and hell; and to-day the Jews as a people are

drinking the same cup by worshipping the same old covenant in this land of ours, which contains the same deadly poison from the contents of the letter, death and hell. This represents the rich man in the parable.

The new covenant is represented in this parable through the beggar. The beggar in the bosom of Abraham was contented in his condition, for in it he found righteousness and peace to his soul, spiritual life, the contents of the new covenant. It was heaven, and not hell. What a wide difference there is between happiness and misery—heaven and hell. This is the reason that God fixed a great gulf between the two. By the law of God the two covenants cannot be mixed together any more than heaven and hell; one is dead, while the other liveth; one is buried, while the other is resurrected. Just as long as the Jews as a people worship the old covenant, they will be as the rich man, lifting up their eyes in hell, never able to get a drop of water to cool their tongue, and never get into a condition to cross that gulf until they forsake and forever bury the old

covenant, and accept the new covenant of Jesus Christ, which will bring to them the water of life; and when this is accepted, and death and hell buried by them, then they will pass over this great gulf through the spirit and power of the new covenant.

Genesis xv. 5: “And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them.” In this interview between God and Abraham, we learn from the contents of it that heaven in this case is space, and cannot be measured. If man can measure the universe and comprehend the greatness of God, he then will be able to measure heaven.

Jer. xxiii. 24: “Do not I fill heaven and earth, saith the Lord.” This Scripture, to me, is plain enough to satisfy the world that heaven cannot be measured, for wherever God is, heaven is.

Jer. xxxi. 37: “Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.” This is a plain statement from God, that heaven cannot be measured.

Genesis i. We must consider the most of this creation an allegory. It says here that God created heaven and earth, and created a firmament in the midst of the waters to divide the waters from the waters, and then called the firmament heaven, which is space. This writer must have made a mistake, for space, which is called heaven here, is not an entity. God cannot create nothing. God creates entities. It must be something; so we will have to take this creation and consider it for what it is worth.

2 Peter iii. 10: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." If this Scripture is to be understood in its literal sense, then everything in the universe will be destroyed except God. This is a very forcible allegory. Whatever takes place through the interpretation of this allegory will be severe in its character. The second epistle of Peter was placed by Eusebius among the disputed books, as not being canonical; but it was received into the canon by the coun-

cils of Laodicea (A. D. 372) and Carthage (A. D. 397), and it has many points of contact with the first epistle, and with those of St. Paul,

The New Testament doctrine, under the authority of the new covenant, informs us that there is a great spiritual battle being fought in this world between right and wrong, heaven and hell, happiness and misery. Heaven and happiness is the life principle of the new covenant, while misery, death and hell are the seed of Adam's transgression and the imperfection of the Jewish covenant. By careful examination of Scripture, we find in its contents this battle going on between good and evil, the true church of Christ under the constitution of the new covenant. The principle contained in the new covenant commands the church to array itself in battle and fight this spiritual battle, with God to the front, to subdue and annihilate evil and the effects upon the souls of men in this world and in the spirit world. And while this battle is going on, we find the apostasy and enemies of the church arrayed in battle against it, lying and persecuting

the church of Christ through the lust of an evil soul, nursed by evil thoughts by it, it generated the tempter, the devil, in man, for in this condition, by the terms of Scripture, man becomes his own devil, as a condition within himself, and by the power that God gave him he can, if he will, destroy the devil within by obedience to the law of God. We find this battle very severe, as the picture portrayed in this allegory is of a great magnitude. The church has the promise from God that they will win the battle and come off victorious by strict obedience to the law of God. The apostacy and enemies of the church is of great magnitude, and will fight until blood follows their path through the blindness of their souls; and as we find the picture in this allegory portrayed to us through figures, so it will be in this spiritual battle between good and evil. The honest man and woman with a true conversion, the new birth, by being obedient to the law of God through faith, is the true church of Christ, and the only one that will be acknowledged by God. That church will be victorious, and in this battle, with God to

the front, will destroy and annihilate sin and evil, which in a figure in Scripture is termed the devil, it will leave it neither root nor branch. But the Spirit and power of God through the punishment due the sinner, will eradicate sin and all the effects of it from the souls of the race, and be made pure and white as snow. As the picture in this allegory, so will be the picture of this battle. And as the heavens pass away with a great noise, and the elements melt with fervent heat, and the earth and the works therein burn up, so it will be in this battle; there will be neither root nor branch left of evil and its effects upon the souls of the race after this battle is finished.

CHAPTER IX.

HEAVEN AND HELL.

WHEN will be the end of this struggle between these two powerful elements, let the prophecy of Scripture answer. This battle, according to Scripture, will not end on this earth until the last human soul is born from a woman, then it will end ; when evil has no more subjects to fight.

What age of this world will this be accomplished in ; this Gentile age ? No. In the next age, called the millennial ? No. It will be the next age after the millennial, called the angelic age.

As Adam fell from a condition of purity and brought spiritual death into the world, through disobedience of the law of God, so must the second Adam, Jesus Christ, restore the race in the original condition of purity, according to the constitution of the new covenant. Scripture informs us that the mission of Jesus Christ upon this earth, was to destroy death, which is sin ; the

curse upon the race. This must be done on this earth in some age, which will be the angelic age. If this is not accomplished on this earth, as long as man is born from a woman, then the mission of Jesus Christ will be a failure.

The blood of Christ means something in its magnitude. The germ of the living principle in the constitution of the new covenant is the word of God. And as in Adam all die, so in Christ, the second Adam, all will be made alive. How? By the blood of Christ, the kingdom of God, in the consummation of all things to Himself; through the conversion and the redemption of the race from sin; through the development and progression of the race, to that condition that Adam enjoyed before he fell.

St. Luke xxi. 24. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Romans xi. 25. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved."

Scripture informs us that the race will

grow worse in sin than heretofore, until the end of the Gentile age, and the beginning of the reformation, in the millennial age.

The contents of the old Jewish covenant which is death and hell, as to the letter, will be destroyed at the end of this Gentile age, by the conversion of the Jews as a people, to the doctrine of the new covenant. They will forsake their old covenant and bury it forever, and be annihilated in its second death, which will be the end of that death and hell, which was the contents, the letter, and not spirit life in the old covenant. And so all Israel shall be saved from that death, in the liberty and enjoyment of the new covenant.

We will now follow the kingdom of Christ in the next age, which will be the age of reformation, and all the religions of the world will be dissolved into one religion. That will be the religion that Christ established under the constitution of the new covenant. In this reformation all the kingdoms of this world will become the kingdom of Jesus Christ. In that age Christ will plead the cause of the poor and needy, and will subdue the oppressor. As it reads

in Sam. lxxii. “He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.” “He shall have dominion also from sea to sea, and from the river unto the ends of the earth; yea, all kings shall fall down before Him, all nations shall serve Him, for He shall deliver the needy when he crieth, the poor also, and him that hath no helper.”

Isaiah ii. 4 to the end of chapter :

“And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

This will be the condition in this reformation in the next age, which will be a higher development of the nations, than at the present age. The nations of the earth to-day never were better prepared with implements of war, then they are at the present time, and while in this condition the nations of the earth are getting more civilized in the affairs of this kind, by settling their troubles through arbitration,

and at the same time there is not the confidence between the nations that should be. But a fear upon the brow of the nations, and a deep silent meditation as to what will come next. Oh, nations of the the earth, is this hell within? It is. But it will be destroyed in the next age, through the principle of the new covenant, and the development of the race under its instruction.

In the next age the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day or age. And the secret sin of the oppressor to the poor, and sin committed in high stations of life as well as the low, will be destroyed by the spirit of God, and man made a fit subject for God to sit upon the throne of the souls of the race. Born again in the spiritual kingdom of Jesus Christ, under the power of the next age.

The kingdom of Christ will be more powerful in its operations in the soul of man in the next age than in the present one. The infinite purpose of God from the beginning to the end, must be carried out in

harmony with His plan. His church must and will be protected by the strong arm of His power. A mother may forget her sucking child, born from her womb, yet will I not forget my church. "I have sworn, and it has gone out of my mouth, and will not return void, that the oppressor of the poor, and the thief and the sinner cannot tread the paths in the kingdom of the church of Christ, until he is born again in obedience to the law."

1 Cor. vi. 9. "Know ye not that the unrighteous shall not inherit the kingdom of God, be not deceived."

1 Cor. xv. 50. "Flesh and blood cannot inherit the kingdom of God."

The unrighteous man, in the terms of the terms of the law of God, is a bastard to the kingdom of heaven, and to become an heir of God, and joint heir of Jesus Christ, the sinner must inherit this heirship in the kingdom of heaven, through obedience to the law of God. That is, repent and be born with the spirit of God, in harmony with the conditions of the new covenant. When this is done, the hell that once was the guest of his soul is, now destroyed by

the spirit of God, and made a fit subject for the kingdom of heaven to dwell in, which makes him by law, an heir to God. The unrighteous man cannot inherit this, neither can flesh or blood. Only the spirit of man can possess it, through the conditions of the law of God, who must worship Him in spirit and in truth. But while man is in his unrighteous state he cannot inherit the kingdom of God, for heaven and hell cannot live together in the soul of man. One or the other must go, and it is left to man whether he will be a spiritual bastard to God, or an heir to the kingdom of heaven, through obedience.

The death in the Jewish covenant will have its final destruction in the next age. But death and hell under Adam's transgression will have its final destruction in the angelic age, for that is the mission of Christ on this earth.

1 Cor. xv. 25. "For He must reign till he hath put all enemies under His feet."

Verse 26. "The last enemy that shall be destroyed is death." This death means hell within, and all evil and its effects upon the souls of the race, from Adam down to the last man born on this earth.

Verse 28. “And when all things shall be subdued unto Him, then shall the son also Himself be subject unto Him that put all things under Him, that God may be all in all.”

Christ will accomplish this in the angelic age, before He delivers up the kingdom to His father. This includes those that have passed into the spirit world, under the condemnation of sin. Redemption will not end on this earth with the unconverted. If this was true, then Christ could never fill His mission, and be able to destroy the last enemy, which is death, meaning evil and its effects upon the souls of men in this world and in the spirit world; If there is no redemption beyond the grave for man, then it is impossible for Christ to redeem the race from Adam's transgression. “For as in Adam all die, even so in Christ shall all be made alive.” This is plain. Whatever is lost in Adam must be made up in Christ, or there is no meaning and force to Scripture.

What did Adam bring on an unborn innocent race? It was evil spiritual death. St. John xviii. 36. “My kingdom is not of this world.”

God is the spirit and power of this kingdom, called the kingdom of God. It is a spiritual kingdom, not of this world, but of the spirit world. This kingdom is the word of God, for God is the word. This word is established in the new covenant, through Jesus Christ as the medium between God and man.

Matt. xxviii. 18: "All power is given unto me in heaven and in earth." Scripture is plain as to this question, that the kingdom of Christ, which is the kingdom of God, extends into the spirit world called heaven with its redeeming power to save lost souls from the effects of sin and the death that Adam brought on the race. When Jesus said that all power was given unto Him in heaven and in earth, He did not mean to have the race understand that it was given to Him as a man, for Jesus says, "I can of myself do nothing;" I am a man, and born for a purpose. That purpose was to give to the world the word which is spirit, the force and power of the redeeming element incorporated into the constitution of the new covenant, which is God, the Saviour of the world. A great

many people think that Jesus is the Saviour. Oh, blind man of the earth, read for yourself, and be not led by the blindness of some of the pulpits of this land.

1 Tim. iv. 10: "We trust in the living God, who is the Saviour of all men," not of a selected few, but all of Adam's race. The spirit and power of the new covenant is the Saviour, who is the spirit and power of the new covenant. It is God, who manifested himself in the flesh through the medium, Jesus Christ, reconciling the world to himself; God, the redeeming power, who has sworn to himself, and the word has gone out of his mouth, and will not return void, that every soul of the race that has been stung with sin through Adam's transgression shall be redeemed from death, hell and the grave, that last enemy of man. That blood of my spotless Son must accomplish that which I purposed to be before the foundation of the world, and what is not done in this mortal existence must be done in the immortal existence, that God may be all in all. When God is in a man he is redeemed, and when God is in all, as it reads in 1 Cor. xv. 28, then all

will be redeemed, and the race made one happy family.

1 Peter iv. 6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Chap. iii. 19: "By which also he went," that is, Christ, "and preached unto the spirits in prison." A dark and wicked spirit that leaves the body and goes into the spirit world, is in a prison, a hell within the spirit. This spirit will remain in that condition until redeemed through this gospel that was and is being preached to them by angel spirits in the spirit world. Judgment is going on in both worlds at the same time. When Christ preached to those spirits in the spirit world, it was after he was crucified; he judged them as he did men in the flesh, who were not dead, and commanded the spirits to live according to God in the spirit, because they were spirits, and had to worship God as spirits, for they had given up the flesh, and were called dead through this change.

Scripture speaks about another kind of

dead. Eph. v. 14: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Scripture considers every man that is living in sin, and not converted to the claims of the gospel, asleep, and dead to the light of the Spirit. But the dead I referred to in Peter is not of this kind of dead. The dead that Peter refers to are those that have passed out of the body, and are now called spirits, and they as spirits must accept the gospel in the spirit world, and all brought to the light, that God may be all and in all. This is what Christ shed his blood for, to redeem every son and daughter of the race from the condition of hell to the condition of heaven; and if one soul should fall short of this and be lost, the hosts of heaven would be daaped in mourning, and their heaven turned into a hell, until that soul would be brought into the fold and family of God. Heaven and hell will run side by side as a condition until the last soul be brought into the light, which will be in the reformation in the angelic age.

Isaiah lxxv. 17: "For behold I create

new heavens and a new earth, and the former shall not be remembered, nor come into mind." This is a metaphor to illustrate the new dispensation, or world, the angelic age. Verse 18: "But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." Jerusalem spoken of here means the church of God, and the prosperity of the church and the rejoicing of the people under the administration of the angelic age. Verse 19: "And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." That will be the prosperity in the angelic age in the church of God, when God will rejoice in his church, and wipe away all sorrow and weeping from his children, and extend peace to her like a river, that they may suck and be satisfied with the breasts of her consolation; that ye may milk out and be delighted with the abundance of her glory." Verse 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old,

but the sinner being an hundred years old shall be accursed." Verse 21. "And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them." In that age the people will be so developed in mind as to understand the laws of nature, and be as obedient to its claims, which will bring them into a condition to be more pure and spiritualized in soul and body, which will make them subjects for long lives on this earth, and less offspring. Verse 22: "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." The reformation in that age will be so well executed that it will turn the prisons into houses of prayer; thieves and murderers will be transformed into angels of light; you can build and inhabit; you can plant and eat, and no wicked son or daughter will be there to molest you; you can sit under your own vine, and enjoy and suck from the breasts of the church, and be satisfied with its consolations. Verse 24: "And it shall come

to pass that before they call, I will answer; and while they are yet speaking, I will hear." Oh, nations of the earth, it has not yet entered into the heart of man what God has in store for a redeemed race beyond the grave, where there will be no more sorrow, but peace and joy in the bosom of our Father, God, never to be separated. Verse 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt or destroy in all my holy mountain, saith the Lord." In that age the race will be transformed into angels, and sin and death destroyed, which will make the dust for the serpent's meat.

1 Cor. xv. 24-26: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power."

When Jesus delivers up the kingdom to God, as stated here, it will be in the angelic age, as soon as the last enemy is destroyed, which is death. Death is evil, called devil and hell through figures in

Scripture. Who are they that are stamped with this death? It is those that have not been converted by obeying the gospel. Are there not millions of souls in the spirit world stamped with this death that Jesus must destroy?

It is evident that the print of death is in the souls of a large class of departed spirits. Jesus says he must destroy that death before He can deliver up the kingdom to God. Every human soul that this earth ever gave birth to, either in this world or the spirit world, must be purified and brought to God, through the blood that Jesus shed to seal the new covenant, which contained the word, the spirit and the power of God, who speaks in the power of His majesty that the blood of His spotless son must and shall conquer the last enemy, which is death, through the power He had given Him. Then when sin and its evil effects upon the souls of the race shall be obliterated from them, and the race all brought in the fold of God, that God may be all and in all, then shall the son deliver up the kingdom to God. Then Jesus will finish His mission, and become subject to God, His father.

CHAPTER X.

PROBATION.

PROBATION is a proof. Moral trial of a person who is a probationer upon trial, while passing through this mortal existence as a finite being.

There are some very important questions in regard to this case, for our consideration, before we arrive at certain conclusions, so as to enable us to make a reasonable decision, that will harmonize with reason and Scripture.

Does probation for man cease at the grave, or is man a probationer through the mortal existence and the immortal existence? Scripture teaches us that probation for man ceases at the grave, and reasonable in the minds of the cultured and developed persons of the present age. If man, as a probationer, remains so in the immortal existence, we are then forced to the conclusion that man, in the immortal existence is a sinner, and can

commit sin, and on trial as a probationer in that existence as well as this mortal existence.

Justice demands of us to give this question an impartial investigation from the standpoint of Scripture and reason, as it is a very important and weighty subject for the consideration of man.

Scripture teaches us that there are two existences for man to exist in as an entity. The first existence mortal, and the second existence immortal. Reason and Scripture teaches man that God had a plan and purpose in the creation of man and his condition, that he must pass through in both worlds, so as to cultivate and round man out, in harmony with the purpose of God.

There are two sides to this subject, to be considered by man. The first point for man to consider is this : Man had to be created as an entity to begin his existence. God, in His infinite wisdom, made man of the earth, and to propagate the race in harmony with His law, which makes man a mortal being, made in a mortal world, and gives man a mortal existence while a subject of this world.

One important point for man to consider is this: What did God make man for? Is there any way for man to know, that is positive and certain? There is not. For God's ways, and thoughts and wisdom are past finding out by man. Then, if this be the condition, what must man resort to, to come to a reasonable conclusion as to what man was made for? There is but one foundation for man to build upon, and that is reason and revelation. We have a revelation in Scripture, and in harmony with the reason of man, for what God made man for. and the conditions for man to pass through in the mortal and the immortal existence.

As we examine revelation we find man a compound being, a spirit and a body. The body called a tabernacle for the spirit to abide in for a limited time. The spirit is the entity, and not the body. The body is the clothing for the spirit while in its mortal existence. When the spirit enters into immortal existence, it then lays off this body of clothing to return to dust, as being no part of the entity of man, it could not by law, pass with the spirit into the im-

mortal existence. The spirit entity is the man. Was man a conscious entity prior to the conception of the body in the womb? Revelation and reason teach us that the spirit entity of man commenced its existence when conception took place. This is in harmony with the revelation found in the Bible, that God gave man in regard to His entity as a conscious being. Was this spirit entity made a finite entity or an infinite entity? Revelation informs us that man was made a finite entity. And Paul and the writers of Scripture confirm that the spirit entity. the man is finite in nature, and made imperfect, subject to vanity and sin, and responsible to God for his acts, according to the law written on his heart and conscience, and also a code of laws in the revelation of Scripture. And in view of this, revelation makes man a probationer, on trial to test his conduct. Let it be good or bad, while in mortal existence.

Another important point to consider is this: Is man on probation in the immortal existence, after leaving the mortal existence? He is not. Unless God has made it possible for man to sin beyond the

grave. There is no Scripture to prove that man can sin in the immortal existence. Paul says that man was made subject to sin in this mortal existence while in the flesh where temptations generate from, and subject to sin, while clothed with this body. Revelation teaches man that God was too wise to make it possible for man to sin throughout eternity. Reason and revelation will justify the statement that probation for man ceases at the grave.

There are other points to be considered, and in justice to man we will consider these points with an impartial view. Is man as an entity mortal or immortal? According to Scripture, man is finite and mortal as an entity. This is in harmony with the law of God, that man is a dependent being, depending on a higher power for an existence, and cannot exist of himself. If man is immortal as an entity, makes himself existing, and can exist without the support of God, and also making man equal with God, it makes man an independent being, and makes out Scripture a libel.

Col. i. 17. "And God is before all things, and by Him all things consist."

This is proof that man is not immortal. For he does consist and live through God. Nowhere in Scripture is it stated that angels or mankind are immortal. On the contrary, it is a quality which is ascribed only to the divine nature, and not only is this true of the English word immortal, and its corresponding word incorruptible, but it is equally true of the original Greek terms which these translate.

Immortal and immortality is eternal existence, meaning God as an entity, who is eternal existence, and as Paul says, the only entity in the universe who hath immortality. Immortality is an element that cannot be inherited, one from another, for it is an element that never was generated in God. Neither can it be from God to man, for it never had a beginning. If generated, it must by law have a beginning. Hence, we learn that immortality is an element self-existing in itself, and independent of the creator of all things. And, as Paul says, all things consist by God, and depending on God for an existence. Revelation is plain in regard to this matter, and reason admits the reasonableness of it, that man is a mortal entity.

All that reason and revelation can make out of man, that he is mortal and finite in nature as an entity. Mortal, because he is subject to death ; a human being, finite, bounded, limited, confined within bounds ; this is the nature of mortal man as an entity. On the other hand, immortal is unlimited, boundless, not subject to death, nor sin nor mercy. Hence, in this condition a man to be a probationer must by law be subject to sin, and as such, the principle of this law places man on trial or probation. And just as long as man is subject to sin, he is by law a probationer on probation. And in view of this, when man is released by law as a subject to sin, man then becomes free, and no longer bound as a probationer on probation.

When will this cease as a law ; holding man within its limits ? Revelation speaks to man from the court of heaven, saying it ceases at the grave. There is no Scripture to prove that man is subject to sin, after passing into the immortal existence ; and no longer on probation, but subject to the laws of that immortal existence, reaping what man sowed while on probation in this

mortal existence, according to the deeds done in the body, let it be good or bad.

Question : Is there a limitation to the punishment due sin in the immortal existence ?

Answer : There is. Justice and equity from God demands it. Revelation teaches man that in the immortal existence he is not on probation, but redeemable, and will be redeemed, when justice is satisfied in harmony with the constitution of the principle incorporated into the new covenant. This world a world of probation, the next world a world of redemption. If this is not true, then the revelation of God in regard to the mission of Jesus Christ will be a failure.

Question : If man is an immortal entity, is he subject to sin ?

Answer : Immortal and immortality is a quality of divine nature ; never dying, eternal existence, the entity of God, eternal without beginning or ending, the attribute of God. This divine attribute, immortal, eternal, does not exist in the entity of man, for man had a beginning as an entity. And in view of this, man is subject

to sin and not immortal, only finite and mortal.

Question : Would there be an existence if there was no God ?

Answer : There can be no existence without God. Revelation teaches man that God is before all things, and by Him all things consist. In view of this fact, revelation proves that in that condition God was the only entity. Can there be an existence without an entity, a being, life ? Revelation, reason and Webster, in his dictionary, says that it takes a life entity, a being, to make an eternity existence. Hence, in view of this, immortal and immortality is an attribute of divine nature—perfection, and impossible to be a subject to sin. This is positive proof that man is mortal, and on probation while in mortal existence.

Question : How can man exist and never die in the immortal existence ?

Answer : Revelation says that man lives, moves, and has a being in and through God. This applies to both worlds. From the conception of an entity it nurses from the breast of immortality to exist in the immortal existence, as well as in the mortal existence.

Question. If man dies unconverted, how will he be redeemed in the spirit world ?

Answer. Through punishment ; man must reap what he sowed while in the flesh ; man must bear his own burden in that world, and pay the last farthing, for through punishment man is purified, and in a condition to progress and be happy. Christ did not die as a substitute, to suffer for the sins of man. Christ died to redeem the race from Adam's transgression, and the curse of the Jewish law. Nowhere in Scripture does it teach that man can be exempt from punishment due sin. Justice and equity demands that man must reap what he sowed as an element to purify the spirit of the man, the entity that lives in and through God. This punishment is limited, in harmony with the principle of the sacrifice that was made to redeem the race to God. If this punishment is eternal, then the sacrifice is of no use, and the attributes of God are without force and redeeming power.

Then in view of these facts before us, we are forced to a conclusion that man while in the flesh is on probation, and as

soon as he enters immortal existence, man is a subject to the benefit of the redemption that Christ made for the race by the destruction of that spiritual death that Adam brought on an unborn innocent race of man. When Christ was on the cross he said to the world, "It is finished;" the universal redemption for man is made to redeem man from death, hell and the grave, and deal justice out to every man for his benefit in both worlds. If the story of the devil and eternal misery be true, then the devil, the being that God made, will conquer, and with the boldness of a lion defy God Almighty to help himself. This devil can sway his scepter over God, and laugh and say to God, What a mistake you made when you created me. Oh, ignorance of the nineteenth century, the mother of all misery, how much longer will man be rocked in this cradle of ignorance? Arise from beneath the debris of darkness. Place God on the highest plane in the universe, and all of his creation must bow to him in submission.

CHAPTER XI.

THE UNPARDONABLE SIN.

IN the past and present age of the world this earth has been shrouded in darkness as to the true meaning of this question of the unpardonable sin. It has been a very popular doctrine with some of our leading religious institutions that man could grieve the Holy Spirit of God, and sin the day of grace away, and never be reconciled to God, which they term the unpardonable sin. This doctrine that has been so popular in some religious institutions of our land, is the mother of ignorance, and will soon find its grave that knows no resurrection. The Scripture in one place speaks to man not to grieve the Holy Spirit. In another place it says, "Unless you hate your father and mother, and wife and children, ye cannot be my disciple." The two texts just mentioned do not mean as they read. We cannot accept all Scripture as they read, but as they

mean. There is no Scripture, when understood, that teaches that man can grieve the Holy Spirit of God; it is at war with the principle involved in all the attributes of God. God and his attributes are infinite and perfection. There is no law in this world to prove that man can grieve the Holy Spirit of God, or commit an unpardonable sin. When God created man he created him a subject of love and mercy, never to cease. God was too wise and good when he made man to make it possible for a man to commit a sin unpardonable in nature,

Matt. xii. 31: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Verse 32: "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come."

What does Jesus mean when He says, "All manner of sin and blasphemy shall be forgiven unto men"? This assertion

from Jesus is as broad as the universe in character; it says, "all manner of sin." The provision made in this verse covers the entire ground; no chance for an argument. Every sin and blasphemy that man can commit in this mortal existence comes under this principle of "all manner of sin and blasphemy shall be forgiven unto men." And the very next breath that Jesus takes, He says the blasphemy against the Holy Ghost shall not be forgiven unto men. There is a collision in this text, in my opinion. Jesus Christ never uttered the whole text; He was too wise to make a blunder like this; it is like a large number of other texts in Scripture that have been tampered with in the revision to bring them into harmony with some religious dogma. Forgiveness, pardon, reconciliation, mean one thing in the terms of Scripture, as to the meaning of the words. God is always reconciled; man, to be reconciled to God, must be reconciled to the law. There are two ways laid out in Scripture for man to be reconciled to God. The law demands it in both cases. All responsible sin committed by man must be punished

to satisfy the law, then man becomes reconciled to God, being reconciled to the law through punishment for sin. When man becomes obedient to the law through conversion, he is reconciled to God for starting a new life; but sin committed before man is converted must be punished to satisfy the justice of law, then the man becomes reconciled to God through the justice of law; then the Scripture will be fulfilled where it says, without any provisor whatever, that whatsoever a man soweth, that shall he also reap.

Galatians vi. 7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Paul is plain, and talks to the point, that it is impossible to escape punishment from sin. Notice the emphasis that Paul gives, and says, "Be not deceived; God is not mocked." Do not think that Jesus Christ came into this world and shed his blood to exempt a sinner from punishment, and tear down that pure principle of justice and equity, and violate the immutable law of God. Verse 32: "And whosoever speaketh a word against the Son of man, it shall be

forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." There is more harmony in this text than the former one. Now, what is there of this? Let us examine Scripture, and see if we can get the proper interpretation and application. A. D. 31, Jesus was preaching his gospel in different places, and at the same time casting out devils and healing the sick. In this condition the Jewish Pharisees accused Jesus of casting out devils by Beelzebub. Then Jesus addresses them with the above text. He does not apply this text in regard to them for what they said, but he gave it to them as a prophecy to begin its fulfillment two years later, when he was to be delivered up to die, A. D. 33.

When the time came for Jesus to be crucified, Pilate saw he could prevail nothing in quieting the Jews from taking the life of Jesus, Pilate then took water and washed his hands, saying, "I am innocent of the blood of this just person, see ye to it." Matt. xxvii. 25. "Then answered all the people"—that is, the Jews—

“and said, His blood be on us and on our children.” And it was, and is to-day as a punishment, as stated in the text, that it would not be forgiven in this world, neither in the world to come.

This world and the world to come is not to be applied to the immortal existence, it belongs here on this earth. This prophecy was made in the Jewish world or age, as Scripture terms it. The next world spoken of in the text is this present Gentile world or age. This sin the Jews committed was blasphemy against the Holy Ghost, which was not to be forgiven in the Jewish world, neither in this Gentile age.

When did the punishment begin, and when will it end for this unpardonable sin that the Jews committed as a nation? It began A. D. 70, at the last destruction of Jerusalem, and will end in the beginning of the millennial, which will be the end of this present Gentile world.

What is the nature of this punishment to the Jews as a nation, who said, “Let His blood be on us and our children”?

St. Luke xxi. 24. “And they shall fall by the edge of the sword, and shall be led

away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Was this blasphemy against the Holy Ghost by the Jews as a nation an unpardonable sin? It was, and cannot be pardoned until the prophecy is fulfilled, as stated in the text, which will take place at the end of this Gentile world. Then all Israel shall be saved, as stated in Romans Chap. xi. "For this is my covenant unto them, when I shall take away their sins," that is, when the Jews as a nation have paid their penalty for the blasphemy against the Holy Ghost, for saying "Let His blood be upon us and our children."

The curse and punishment of that nation commenced A. D. 70, with the destruction of Jerusalem and the loss of their nationality, by being led captive among all nations until the fullness of the Gentiles come in, which will be at the end of this Gentile world. Then the unpardonable sin will come to an end. The prophecy spoken of in this text, from the eternal purpose of God, that the unpardonable sin of the Jews as a nation, could not be forgiven in

this world ; neither in the world to come.

Is this prophecy being fulfilled ? It is. For the past eighteen hundred years they have been scattered among the nations of the earth without a nationality, and to-day, in this age of the nineteenth century, the Jews as a nation, are still scattered among the nations of the earth without a nationality, and will remain under the curse of this unpardonable sin until the last farthing is paid, which will be accomplished at the end of this Gentile world. Then they, as a nation, will be released from that sin, and will become a nationality. And as Paul says, as touching the election, " They are beloved for the Father's sake."

As far as personal sin is committed, God has not made it possible for man to commit a sin that cannot be pardoned and reconciled to God through punishment, lamented in its character in the immortal existence beyond the grave.

If it be true, that man can commit a sin that cannot be pardoned and forgiven, which is reconciliation to God in the spirit world and the soul always to remain condemned throughout all eternity, then it

will be impossible for Jesus Christ to fill His mission, and destroy the last enemy, which is spiritual death in the spirit world to come. This spiritual death is sin and its works on the souls of them that passed into the immortal existence, without being born again while in the flesh.

1 Cor. xv. 26. "The last enemy that shall be destroyed is death." This is the death that Adam brought into the world, and the second Adam, which is Jesus Christ, must and will destroy this death from the souls of them that are injured by the sting. And now, unless Jesus Christ destroys this death and its effects upon the souls of men in the spirit world, and bring the race on a plane of happiness, and in the original state of Adam before he fell, He will make a failure. And the blood of Christ and the new covenant will be of no force and power for the benefit of the race of man.

There is not a Bible scholar of to-day, in the ministry or out of it, dare show his ignorance to the advance thoughts and intellect of this age, and say to the world, that man can commit a sin that cannot be

pardoned and reconciled to God in this mortal existence, or in the immortal existence beyond the grave, according to the provision made in the law of the new covenant, sealed with the blood of Jesus Christ.

In A. D. 33, when Jesus Christ, the special son of God, was nailed upon that cross and shed His blood, the sacrifice was made to redeem the lost race of Adam, and when Jesus gave up the ghost, the sun refused to shine; and the earth shrouded in darkness for three hours. The angelic spirits of the spirit world beheld the sight, and sang the beautiful song :
“ Man is redeemed from Adam’s transgression, and death and hell swallowed up in victory. Oh, death, where is thy sting? Oh, grave, where is thy victory.”

Is it possible that in this age of civilization, that a large class of ministers have become hirelings, preaching wherever they can get the largest salary, and let the flock take care of themselves, advocating from their pulpits this damnable doctrine, so demoralizing in its character, and at the same time not believing one-half they

preach ? The very stones of the earth cry out, “Shame, shame, to the Christian institutions in this advanced age of ours. Sodom and Gomoro will rise up in judgment against us, for the backsliding and apostacy of the Christian church of to-day.” If the unpardonable sin be true, and some of the unconverted be damned into eternal misery, what then will become of the hireling that preaches for the largest salary ? Then the hell that they advocate will be lined with souls of that character.

But thanks be to a loving God that has made provision in the constitution of the new covenant for the salvation of every son and daughter of Adam’s race; if not restored to happiness in this mortal existence, it must be in the immortal existence, for the force and power of that blood runs into the immortal existence, and will operate on the souls of men until all are punished for sin, and justice satisfied, and the race restored in a state of happiness and progression in the original state of Adam before he fell. If this be not true, then the blood of Jesus Christ and the new cov-

enant is a blank, and dead to the race of man. Christ tasted death for every man; Christ died for our sins, not as a substitute, but to save us from that spiritual death that Adam brought on the race, the last enemy; then God will gather together one and all that is in heaven and that is in earth, even with him, that he will be all and in all. In conclusion of this chapter, I will present the following Scripture, which I trust will satisfy any reasonable mind that the unpardonable sin is not true, as advocated by some of our Christian institutions.

Matt. xviii. 11: "For the Son of man is come to save that which was lost." This Scripture is positive in its character. Will he do it? God declares in his word that he will do it. Who are the lost? The race of man. How came it lost? By the fall of Adam.

1 Cor. xv. 22: "For in Adam all die," that is, the entire race, "even so in Christ shall all be made alive;" that is, brought out of this death and made happy through the death of Jesus Christ. Heb. ii. 9: "That Christ should taste death for every man;" that is, every human being.

Romans v. 12: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Death is the result of sin; that is the reaping of what has been sowed. Punishment and misery for man is this death, as stated above. Will it be destroyed from the soul of man, and he become happy? It will; for Jesus tasted death for the race, and will destroy this death, the effects of sin upon the soul.

1 Cor. xv. 26: "The last enemy that shall be destroyed is death." Verse 28: When this is done, Jesus "will deliver up the kingdom to God," and become subject to God, that God may be all in all. This death that Jesus will destroy is the effect of sin upon the soul. Where will this take place? It will take place in the immortal existence for the unconverted that pass into spirit life not reconciled to God. "The last enemy that shall be destroyed is death," the misery and punishment that sin generated; this has to be accomplished in the spirit world with the unconverted that die in sin. If not accomplished there, it never

will be, and Christ will fail in destroying death, and a large portion of the race will suffer eternal misery, the unpardonable sin, through the fall of Adam; then God is responsible for this, for he put Adam there, and it was the eternal purpose that Adam should fall, so as to carry out the purpose of God, that the earth might be peopled, and man put in a condition to know good from evil. If this had not been done, the earth would have been a barren wilderness, and no man to till the ground. In this wise purpose of God that Adam should fall, God prepared a remedy from the Seed of the woman, that when all the purposes of God were carried out in both worlds, the race should be redeemed from the curse of this fall, and placed in the original state of Adam, through the blood of Jesus Christ.

CHAPTER XII.

SERPENT, DRAGON, SATAN, DEVIL.

THESE four names spoken of here, when traced back into history, we find have their origin from heathen doctrine, by compounding the different words into one word of our language. This is the way that these four names became prominent in our Bible. Borrowed from the heathen in back ages by taking the names of their gods of the lower world and compounding them together in these names—Serpent, Dragon, Satan, Devil—and for ages past some of our Christian denominations of the world have been taking the advantage of these names, and have not given a correct interpretation and application, but have hurled from their pulpits that these names meant the devil, a spiritual conscious entity, working in opposition to God, with a determination to ruin man and drag him after death into an endless located hell to be a bosom companion to devils throughout

all eternity. Why? Because he was not converted to the doctrine they advocated from their pulpits.

Through the spasmodic revivals of some churches there have been a great many weak-minded persons made mad and insane through the fright that shocked their being, coming from the mouth of a Christian minister the apostate doctrine which has caused many a person to die in a lunatic asylum. Who will be responsible to God for advocating a doctrine that is not true? The hireling, the apostate, whose garments will be stained with the blood of those that have been deceived. They will stand before God in the spirit world as witnesses against them that deceived them with a false doctrine.

We will now investigate this question through common sense and reason. The principle of truth contained in Scripture is of such a nature that it will adjust itself to our reason, that we may be able to give a correct interpretation to this question at issue. In case one has been developed on a plane of thought which will make him a fit subject for the emergency,

the religion of the new covenant and the truth of Scripture is of such a nature that makes it applicable to the reason of man, that he may understand the truth of wrong from right.

The Hindoo theology teaches that there are three gods, Brahma, Vishnu and Seva, the creator, the preserver and the destroyer. According to the Hindoo system, Seva presides over birth, marriage and death. He is the lord of all germination and decay, birth and death of all vegetable and animal organisms; he is the lord of all destructive agencies, such as war, famines, plagues, earthquakes, storms, cyclones, hail, thunderbolts; he sends insects, vermin, blasting or blight, and the various diseases of the body; he loves to see men miserable; it affords him great pleasure to have his creatures deny themselves every gratification; his followers represent him as an ascetic, a doleful, forlorn-looking wretch, with long matted hair and hollow cheeks, covered with ashes and filth, which was their highest type of piety. He is the god of evil in nature and in civil government—the god of all despotisms and oppressions.

These various characters of his are represented by the bull, an infant, a skull and a serpent. The serpent represents his working through the natural human mind, inspiring it with ambition, love of rule, envy, guile, diplomatic artifices, subtleties and juggleries of methods to acquire ascendancy over the minds of others, and gain dominion in the world, and rob the race of its blessings. It is in this sense that it is particularly employed as a symbol in the book of Revelation, Chap. xii.

This spirit is represented in all the oriental religions by the dragon, the anaconda and the cobra de capello. There does not appear to be any particular species of serpent alluded to in the garden of Eden, but the two great systems of religion, the one emanating from the serpent, and the other from Jehovah, are here brought to view in the very outset. In Egypt, the basilisk, which is a species of serpent, is found entwined about the bonnets and head dresses of the kings and gods as emblematical of dominion and power, from which has evidently been derived the Greek word *basileus*, a king. It also represents the su-

premacý of mind over matter, or in other words, superior knowledge or wisdom.

The Hindoos called their Gods Devas, and Seva was called Maha-deva, the great strong God. And the Iranian branch of the Aryan race, that is, the Persians and Hebrews, added the suffix ill or il to this title, and so we have our word devil (deva-il,) that is, the evil God. In Seva we discern the germs of our word evil. The word satan has evidently been derived from Chaldea, the old city of Ur, where Abraham was born, has at last been discovered, and there have been dug up from its sands, where they have been entombed for thousands of years, stone tablets, upon which is inscribed the word “ana,” as the God of the lower world. Our word satan is evidently compounded of this word ana and sat, meaning the strong ana or the mighty God of the lower world.

I hope the reader, by careful study, will understand the meaning of the above, as to where the words evil, devil, satan and serpent had their origin from.

What is evil? According to Webster, wickedness through disobedience to the

law. This is final. Now according to this, if there is no human being on earth that is disobedient to the law, then there is no evil in this world. It is not debatable. No chance for an argument.

We have already shown that origin of the world evil. We will now show the origin of that element, the principle contained in the word according to Scripture. The words evil and devil mean one thing, and originated from Seva, the Hindoo's strong God. This does away with the orthodox devil, who claims to be a conscious spirit entity ; a fallen angel, that is in opposition to God.

What a farce ! This is too thin to believe for the intelligence and culture of man in the nineteenth century. There is not a clergy in this land of ours, who is honest and on a high plane of thought and culture, that will advocate this doctrine from any of the the pulpits, except the hireling, the apostate, the hypocrite that wants to keep the people ignorant and rob them of their money.

The origin of evil in the beginning of the race, according to Scripture, originated

from Eve, the mother of the race. What process did Eve pass through to generate evil and the devil in her being? It was the deception of her own being, and at the same time ignorant of her condition. It was simply nursing impure thoughts and putting them into execution, which was the cause of generating the tempter, which means, in a spiritual sense, devil. Tempter, evil and devil means one thing in this case when brought into execution, and is spiritual death.

This allegory in Scripture, in regard to Eve being deceived by a serpent, is not literal in its nature. It was a figure to illustrate the tempter, evil and devil, that Eve generated in herself as stated above. There was no conscious entities in the words tempter, evil and devil. These words were to give expression to the principle involved in this case. Nowhere from Genesis to Revelation does the Scripture justify the reality of that serpent in the allegory. It was a type of a serpent in a figure that Eve generated in herself.

What is the law in Scripture in regard to the new covenant?

James i. 14, 15. "But every man is tempted when he is drawn away of his own lust and enticed, then when lust hath conceived it bringeth forth sin ; and sin when it is finished, bringeth forth death."

Death here means misery, unhappiness into the soul of the sinner."

The Apostle James is very plain in his statement in regard to this question, and gives a plain view as to evil. He says when a man is drawn away of his own lust he is tempted. This proves that when a man lusts after evil, it generates the tempter within him. This is what is meant in the allegory—serpent, satan, dragon, devil. It also applies to individuals and nations, and whenever these names come in question, in Scripture, it never means to be understood that it is a living conscious entity, a spirit devil; it is a borrowed name from heathens, and used in the Bible as figures to illustrate a spiritual truth which occurs in man.

Matt. iv. "In this chapter we find the history of the temptation of Jesus Christ by the devil into the wilderness. The words

composed in this story will not justify it as literal in the nature of this question. St. Matthew understood the nature of this temptation, and the surroundings of the condition of Christ at that time, as he was a daily companion of Christ. If this Scripture is reliable and given to the world as it came from the mouth of Mathew. Then there is but one conclusion as to its true interpretation, that is, it is an allegory. And through this allegory the different religious institutions of the past and present ages have speculated and taken advantage of this question in regard to the interpretation and application. If this Scripture is literal in its meaning, then Jesus was led up of the spirit into the wilderness, a forest, a tract of land covered with trees, to be tempted of the devil. If this be true, then the devil must have been waiting among the trees of this forest, expecting that Jesus would soon come, so as to tantalize Him through the consent of God. What a farce ! What a humbug for the people to believe in this advancement of the nineteenth century. It reads, "He was led up of the spirit;" it does not say

what spirit or whose spirit led Him up. I presume the writer intended to leave this silent in all ages to come, so the people could guess and have evening quarrels in regard to its true meaning.

If it is an allegory, what is the true interpretation of this question? I will give it as I understand it, but not as final. The connections in this story are not reliable. It reads, He was taken into the wilderness to be tempted of the devil, and while fasting there for forty days and nights, Jesus became hungry, and when the tempter came again, he said, "If Thou be the son of God, command that these stones be made bread." The devil must have gone away, for it reads, he came again to tantalize Jesus to turn the stones into bread. Then when the devil got through tantalizing and abusing Jesus Christ, through the consent of God, for God had to consent to let the devil do this, or he could not, as God controls all things. If this be true, it then makes God a party to the act, and also accessory with the devil in the accomplishment of the act, which, according to the law of God, it would condemn God and the

devil as criminals, and worthy to be punished to satisfy justice and equity.

The next thing that the devil did to Jesus was to take Him out of the wilderness and take Him up into the Holy City and set Him on a pinnacle of the temple. How Jesus got down from the pinnacle safe to the ground is a mystery ; as the writer is silent in regard to it. Then after the devil got through tantalizing Jesus he took Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them.

This will do for a fish-story, but too shaky for the present age. I presume the people of that age thought the earth to be flat, to make it consistent for the devil to show Jesus all the kingdoms of the earth from that mountain.

I do not question but what the people in that age thought so, and up to three centuries ago, when Galileo announced to the world that the earth was round and not flat, and revolved once in twenty-four hours. What did the Christian churches do with Galileo because he told the truth? Why, the Christians who claim to be the salt of the

earth, and their dogma final, took Galileo and murdered him in cold blood. That was the kind of religion that the people believed in through a wrong interpretation of Scripture. And the same element exists in the present age among some of our leading popular religious institutions of this land of ours. Let a man to-day advance a truth that is new to the world, how quick some of these religious institutions will close their mouths in regard to it, for fear their dogma may be injured and lose its power among the people. Then when the devil got through with Jesus he left Him, and angels came and ministered unto Him.

We will interpret this allegory according to Scripture, in regard to the temptation of Jesus Christ by the devil.

Romans viii. 20. "For the creature that is man, was made subject to vanity, that is sin, not willingly, but by reason of Him, that is God, who hath subjected the same, in hope."

This is proof that man is made subject to sin, and his nature susceptible to admit thoughts and nurse them, and be drawn away of his own lust.

James i. 13, 14. "Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth He any man."

If there is a conscious spirit entity called the devil, that tempted Jesus Christ, then it was God that tempted Jesus indirectly through the devil, for Scripture teaches that God created all things in the universe, and controls all things. Is the devil in this or out of it? Scripture and science says that the devil is in it and a part of it. If so, then God tempted Jesus Christ Himself, through this medium called the devil. And now, the religious institutions of our land are trying hard to saddle the whole of this on this poor devil, that was helpless and could not exist without the will of God. A very thin doctrine, Rather hard for man to swallow in this age of the nineteenth century. Is it a wonder that the nations of the earth are in the gutter of ignorance, and still right in the light of this truth. Some of our churches are trying to move heaven and earth to hold the power over man, and feed him with this inconsistent doctrine, so damnable in its

character, with the audacity of a thief, who is ready to enter your house and steal your goods.

Verse 14: "But every man is tempted when he is drawn away of his own lust and enticed." This should satisfy every reasonable mind what the tempter and devil is. It is one element in the nature of man, generated when drawn of his own lust. Is man tempted when he is not drawn away of his own lust?—is there a literal devil in this? No; this is positive proof that the tempter called the devil is a generated element in man when he is drawn away of his own lust and enticed. As man is made subject to sin, he becomes his own devil, through the cultivation of his own nature, by being drawn away of his own lust; "and when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." This is the death that Adam brought on an innocent race, and this death Jesus Christ, through his sacrifice, will destroy in both worlds, or his mission will be a failure.

Heb. ii. 14, 16, 17, 18: "Forasmuch then as the children are partakers of flesh and

blood, He also himself likewise took part of the same.” Verse 16: “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” Verse 17: “Wherefore in all things it behooved Him to be made like unto His brethren.” Verse 18: “For in that He himself hath suffered, being tempted, He is able to succor them that are tempted.”

Heb. iv. 15: “But was in all points tempted like as we are, yet without sin.” This Scripture is positive proof that Jesus had the same nature as man to-day. The only difference between the nature of Jesus and man was, He was made without sin, but was made subject to sin as other men, and had the same ordeal to pass through as man in all ages of the world.

We have now got where we can interpret this allegory. Jesus came on this earth on a mission, and in filling this mission it was the purpose of God to thoroughly try his Son Jesus Christ as other men are. No man in the history of the world, born from a woman, that had the power invested in Him as Jesus had, which made His temptations and sufferings greater than other

men through the condition that Jesus occupied. Is it a wonder that he sweat blood under the ordeal of his trials? There were two great objects to decide upon, and in view of this, he must make a choice. One object was to fulfill his mission, or let it go by default, and become the temporal king of the Jews, and also of the whole world. Upon this is wrapped up the true meaning of this allegory. On this occasion of his life was the greatest event that Jesus passed through. It was a choice of life or death. Upon this rested the destiny of the race. The exceedingly high mountain that Jesus experienced, with all the kingdoms of the world before him, was the greatness and the dignity that would crown his head as king of this world if he would yield and worship the lower elements of his nature, and be drawn away of his own lust, the generated tempter called the devil within the man Jesus. But Jesus under this ordeal did not yield, and overcome the lower elements of His nature, the tempter within, and annihilated it through the decision that Jesus made. The die was then cast, the hope of

the race secured; then angels came and ministered unto him.

We read in this allegory that the devil taketh Jesus up into the city and setteth Him on a pinnacle of the temple, and saith unto Him, "If Thou be the Son of God, cast thyself down." The condition drawn from this figure places Jesus in a dangerous position. How is He going to get down if Jesus will worship the lower elements of His nature, and become the king of the Jews and the world? Then He can get down safe. If Jesus will not worship the earth, and will fill his mission on earth and establish the church as God commanded Him to do, then He must lose His life on the pinnacle of the temple. The pinnacle represented the church, and in the establishment of this church Jesus lost His life. The forty days and nights that Jesus fasted in the wilderness was a figure belonging in this allegory, illustrating the suffering—the persecution, the starvation—that Jesus was to pass through while establishing the church of God. For the sake of an argument, and to see what there is of it, we will admit that the devil is a

conscious, intelligent spirit entity, and once a holy angel, and fell from that pure state through disobedience to God. If it be true, as some of our clergy say it is, that the devil was once a holy angel, then it is positive evidence that there is no truth in this story. From the nature of this question it is impossible for a holy angel to commit a sin through disobedience. Holy is an attribute of God, pure and perfect. A holy angel could not sin any more than God could. If there is a holy angel, God must have created him; if so, then God in creating this holy angel made him pure, with pure elements that could not rebel in any condition, for he was not made subject to sin, and imperfect as man was. And on the other hand, if true, if this angel did fall, then it must follow, according to the nature of law, that God must have generated an impure element in the being of this angel, only to rebel in process of time, and fall and become a devil. If this be true, then he was made a devil when created, and God responsible for the act, and also responsible for all the misery that the race has suffered from the beginning of the world.

CHAPTER XIII.

THE RESURRECTION.

THE question of resurrection, as we find it in Scripture is so very complicated in its nature, in its different interpretations and applications, that it has been passed upon by the different religious creeds upon this earth, and has become very speculative in its character. But in view of all the different opinions in the present and past ages, there is but one truth that can be brought to the surface through the interpretation of the different resurrections spoken of in Scripture. For a long period in the past, and also in the present age, we have a large proportion of the race who believe in the resurrection of our physical bodies at the end of time, when man will cease to be born, and time will come to an end. Is there any Scripture to be found in the Bible to justify any one to believe in the resurrection of the body, to be united with the spirit gone

in advance into the spirit world? There is none.

The first resurrection for our consideration can be found in Ezekiel xxxvii. 11: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts." Verse 12: "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, Oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. Verse 13: "And ye shall know that I am the Lord, when I have opened your graves, Oh my people, and brought you up out of your graves. Verse 14: "And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This vision that Ezekiel had while in the seventy years captivity in Babylon, in regard to this question, is a strong figure to illustrate the condition of Israel as a nation at that time and the condition they

have been in ever since, and will be down to the end of the Gentile world, when the fullness of the Gentiles is accomplished ; then all Israel will be saved, as Paul says. Then the prophecy of Ezekiel will be fulfilled, when the whole house of Israel, that is, the twelve tribes as a nation, will be brought up out of their graves as a condition, and not a location, where the dead lay in their graves, to turn to dust from whence they came, never to be united again with spirit entity that has layed it off as a garment forever. By the uniting of two sticks in this vision, is shown the incorporation of the twelve tribes of Israel into one nation. This nation was in their graves when this prophecy was made by Ezekiel. Graves spoken of here means the condition they were in at that time, undergoing the seventy years captivity as slaves in bondage, not free to act as they did when they enjoyed the freedom and blessings of their own land ; and for the past eighteen hundred years they have been in their graves as a condition, by the loss of their nationality and the curse of a broken law, who said, “ Let His blood be upon us and

upon our children." Blindness in part hath happened to Israel until the end of this Gentile age or world, then all Israel will be brought up out of their graves as a condition, by accepting the gospel of Jesus Christ and forsaking their old covenant, which is, in a figure, the grave that Ezekiel prophesied of, while in captivity in Babylon.

St. John v. 28, 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

This Scripture is a parable spoken by Jesus Christ, A. D. 31, while in Jerusalem, as a prophecy, and to reprove and open the eyes of the Jews from their low condition. And a certain man was there, which had an infirmity thirty-eight years. Jesus saw him lie, and with that pure love of our Elder Brother, Jesus said, "Wilt thou be made whole?" The man answered and said, "I have no man to help me." Jesus said unto him, "Rise, take up thy bed and

walk.” And the man was made whole and did walk. And it was the Sabbath day; and when the Jews saw the man was healed through the word of Jesus Christ on the Sabbath day, they sought to kill him, because he did this on the Sabbath day, and called God His father. The Jews marvelled at the mighty works of Jesus Christ. Then Jesus spoke this prophecy to them and said, “The hour is coming and now is, when the dead shall hear the voice of the son of God, and they that hear shall live.” The interpretation of this is, the man that is dead to God in a spiritual sense and alive to sin, shall hear the gospel preached, and they that hear and are born of the spirit shall live, by passing from spiritual death to spiritual life.”

Then Jesus said : “Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation” or condemnation.

This resurrection, by the terms of Scripture, cannot be applied to the physical

body of man that goes into the earth as a grave; it is a parable, and must be considered as such. The grave spoken of here is the Jewish world. The Jews and Gentiles are in this grave, meaning their condition as to both nations. The hour was soon to come, when the nations of this earth, both good and bad, were to be resurrected from this dark Jewish age or world, into the present Gentile world, a world on a higher plane of thought and spiritual life. They came forth from their dark graves, the Jewish world, where death, hell and the grave did exist in a figure.

In A. D. 70, the fulfillment of this prophecy came to pass ; the last destruction of Jerusalem, and great was the fall. This was the greatest resurrection that ever took place on this earth, or ever will. The Gentiles were resurrected unto life, because they accepted the kingdom of heaven through Jesus Christ, while the Jews were resurrected unto damnation, because they rejected Jesus Christ, and said, " Let His blood be upon us and upon our children." This damnation will rest upon the Jews as a nation until the restitution of them at the

end of this Gentile world, when all Israel will be saved by forsaking their old covenant and accepting the new covenant of Jesus Christ.

According to the terms of Scripture, resurrection is in its nature an elevation, by being raised and exalted from one condition or plane to another. All resurrections spoken of in the Scripture are of the same nature.

Gen. iii. 19. “In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken; for dust thou art and unto dust shall thou return.”

The word of God in this Scripture is decisive and final, that the body must return to dust and remain as such.

Ecclesiastes xii. 7. “Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, this is final.” When the spirit in man is resurrected from this mortal existence to an immortal existence, he gives it up to mother earth, where it belongs ; never in this or any other world to be robed with it again. For the body is of the earth, earthy ; but

the spirit of the heaven, heavenly. The spirit is the entity of man, and not the body. The spirit will continue on to live, while the body will forever remain dust.

1 Cor. xv. 35. "But some man will say how are the dead raised up, and with what body do they come."

Verse 36. "Thou fool; that which thou soweth is not quickened, except it die,"

St. John xii. 24. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

John and Paul in this Scripture are comparing two events. He likens the change of the body of man from natural to spiritual, to the process which goes on in the growth of grain from the seed. The seed sown dies and from it evolves the new grain, and the process is so exact that the new grain has a body of its own, and yet bears a resemblance of the seed that generated it. We then learn from this figure that the corn of wheat must be sown and die, then from it evolves the new seed wheat. Not something else, but like the seed that produced it ; so is the resurrection

of the dead. The natural body is sown in corruption, that is, it comes from the womb imperfect, subject to decay and die. From it evolves the spiritual body. The spiritual coming out of the natural ; as the grain comes out of the seed. The first is natural, the second is spiritual ; the natural is temporary, the spiritual is eternal ; the natural shall perish and return to dust, from whence it came ; the spiritual is eternal ; the one shall perish, the other shall live through and in God, the immortality of the universe.

When does this change take place, at the death of the body or at the end of time, when man ceases to exist as a mortal man and the spiritual then be resurrected from the grave of the natural body, now in dust ?

The latter is inconsistent and not in harmony with the principle that evolves from the spiritual body, the entity of man. Paul says there is a natural body, and there is a spiritual body. The spiritual body is the entity of man living in the natural body, while in mortal existence. Then when the natural body dies, the spiritual

body is resurrected from the natural and mortal existence into the immortal existence.

Why is this existence immortal to this spiritual entity, the man? Because God proposed before He made man, that this would be His last resurrection from one existence to another. The last existence immortal in character, because it is eternal. This does not follow that the entity of man is immortal. If so, it would destroy the principle that govern Scripture. It would make man as an entity self-existing, and could exist without God, when Paul says, that man moves, lives and has his being in God, the only entity in the universe that is self-existing, which is immortal.

1 Cor. xv. Verses 45 and 46 are allegorical in character. The first man, Adam, was made a living soul. This in the allegory means the natural man. The last Adam, that is Jesus Christ, was made a quickening spirit. The first was natural, the second was spiritual; the natural is corruption, the spiritual is incorruption. The corruption cannot inherit incorruption.

Then how does this mortal put on immortality? Through this change as Paul says, when the natural body dies it then forces the resurrection of the spiritual body from the natural. What then? It changes existence from the mortal existence to the immortal existence. Then is brought about the saying : mortal has put on immortality; corruption has put on incorruption. Death then is swallowed up in victory. The spirit entity has bid adieu to the earth and the earthy, and impossible to ever be a subject to death again. It is now in the last existence, the immortal ; it is now free from death, pain and sin ; it has given up the natural body, which is of the earth, earthy. The bodily likeness between the two, the natural and spiritual, shall be as close in resemblance as the wheat that came from the wheat sown. The process of death eliminates the refined out of the gross, and we bear away the one and leave the other. That is, the spiritual body will be set at liberty and get rid of the natural body ; which is of the earth earthy, This proves that the resurrection takes place at the death of the body of man.

CHAPTER XIV.

MAN PROPOSES, BUT GOD DISPOSES.

THE Bible informs man that God is the creator and preserver and controller of all things in this universe, which gives the world a guarantee that the elements evolving from this principle is evidence of itself, and positive proof that God is the disposer of all things. Man puts the seed into the ground as he proposes, but God, the disposer, causes the growth thereof under the disposition of his own law; and as the nature of the seed is, so in like manner will the production of its offspring be the same in nature. If the seed is wheat, and in good ground, it will produce wheat in like manner; and the diversities of all seeds sown will take their likeness through an immutable law of the disposer of all things. Man is a benefactor, and as a rule of law, the human seed, the animal seed, and the different seeds that grow from the earth, are in the disposition of the law of

cause and effect the same in its nature in bringing forth the same from the seed sown, and in consideration of all of these cases, if the seed be healthy and in good ground, and properly cultivated, will produce healthy offspring, let it be what it may.

Question. Are there any accidents upon this earth? If so, what are they?

Answer. There are; the principle of an accident is an event proceeding from an unforeseen cause unknown to man.

Question. Is there anything that may happen as an accident to man, that may be an accident to God?

Answer. There is nothing that happens in this world that is called an accident to man that is an accident to God. There is nothing that takes place in this universe that is unforeseen by God. If there was, he would not be a God of infinite wisdom and knowledge. Accidents belong to the finite man, who cannot know or see one moment in advance. He is only a proposer, working in the darkness of the future, while God is the disposer, the light of the world.

Question. If two trains of cars upon a railroad should have a collision, and a score of people lose their lives in this collision, unforeseen to man, the proposer of the moving of these trains to their respective places, would God in this case be the disposer?

Answer. He would, from the fact that God foresaw this collision, and knew that it would occur at that time through the carelessness of the help of the road and train.

Question. Could God have stopped this collision if he saw fit to do so?

Answer. He could, by the operation of his spirit upon the minds of the help to enable them to have foreseen the difficulty in time to stop this collision.

Question. Then why did he not do it? Man, a human fiend, would have stopped it if he had foreseen the difficulty in time.

Answer. Remember that God is the disposer, whose ways are past finding out, whose thoughts are infinite, while man is finite. We cannot tell why God did not stop this collision; he suffered it to be so

through the disposition of his infinite law.

Question. Does God dispose the proposals that man makes within himself in his closet how to wrong his fellow man?

Answer. God disposes of all that man proposes to do. God does not take away the free will power of man to dispose of what man proposes to do. This is done in in harmony in his purpose through the law of justice and equity. If man proposes to wrong his fellow man, God then disposes of that act through punishment for the violation of a law. Man may do good or evil; God disposes all in harmony of the law of justice; and whatever takes place in this world is disposed of through the disposition of God through the principle of equity, the attribute that belongs to the Godhead, the eternal foundation of the universe.

Nebuchadnezzar, the king of ancient Babylon, one of the finest cities in the old world, while in his earthly glory, made great proposals to himself, as to how he should rule the kingdoms of the earth, and that his power might ascend into the heavens and bring the stars to his com-

mand, and the inhabitants of the world bow down to him through the glittering scepter of his sovereignty; and when made king of that beautiful city, he puffed himself up as if he were an incarnation of the god Nebo, and described the glory of the great Babylon, and of the temple Borsippa, which was made to shine as the stars of heaven. Thousands of square bricks have been found stamped with his name, and while the Israelites were in the seventy years' captivity this king had a dream, and a young boy, a Jew by the name of Daniel, was brought before the king to interpret the dream, and Daniel gave the king the interpretation of the dream, and with all the counsel that this noble boy gave the king, it fell to the ground unnoticed by the king; and through the pride and vanity of this king, he still continues to propose, and did propose, and walked in the palace of the kingdom of Babylon. The king spake and said, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" While the word was in the king's

mouth, God speaks from heaven, and says, "Oh king, the kingdom is departed from thee;" thou hast proposed; a voice from heaven says through the principle of justice and equity, I will dispose in harmony with the disposition that evolves from the immutable law of God. And now, God, the disposer, disposes of all these proposals that the king made. Man may be in his glory while in the attitude of proposing, then God in His infinite wisdom disposes the wicked works of man, and now comes the disposition from God, the disposer of all things: O king Nebuchadnezzar, thou Lucifer, Son of the Morning, how art thou cut down to the ground, which didst weaken the nations, for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made

the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of the prisoners?

Now comes the bitter cup that this king must drink as his reward from the proposals made by him. God, the disposer, drives this wicked king from men into the field, to be a companion of the beasts of the field, and there to eat grass as as oxen, and remain seven years in that condition, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws.

After the death of this wonderful king, his son Belshazzer was made king in his father's place. He ruled with an iron hand, and forgot that he was a man, and built his castles until they reached the starry heavens through his proposals that he proposed through the wickedness and vanity of this king that was soon to be scattered to the four winds of the earth by God, the disposer.

Five hundred and thirty-eight years before Christ, Belshazzer the king, as we find

it in Daniel v. 1, made a great feast to a thousand of his lords, and drank wine before the thousand, with his princes, his wives and his concubines, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone, which see not, nor hear, nor know, and the God in whose hand thy breath is hast thou not glorified."

Now God, the disposer, speaks from the spirit world to this wicked king through the hand of a spirit messenger, and wrote upon the wall, Thou art weighed in the balances, and art found wanting; thy kingdom is divided, and given to the Medes and Persians. When the king saw the writing, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. And in that night was Belshazzer the king of the Chaldeans slain. This was the end of the government of this king upon this earth, by not making proposals in harmony with God, the disposer of all things in this universe.

God made man to act with his free will power. Progression in man is evidence of

itself that this statement is true, from the fact that man cannot progress without acting, and the privilege of acting on the part of man, to make it a basis of law, must be within the circle of his free will power, unmolested by any power. This, and this alone, makes the man a fit subject for cultivation, through the energy of his own ability, by practical study, and this element born in man for that purpose, which is evidence of itself, that man is a responsible being.

The voice of God is heard through the things that are made, and nature's law to man, and speaks with a silent voice to man of this world, to think well in advance of any proposal that He might make, that it might be in harmony with the will of God. The disposer, with the disposition of God in disposing with the acts of man through His proposing, and the fruit thereof might be life and not death as man's reward.

Proposals by man are a necessity in the activity of a business world. But be wise how man makes them. If made with good intent, for the good of man, then a reward is in store for man ; if not made in good in-

tent then man must reap what he sowed, and the reaping is death.

This was and is the case of the Jews as a nation, when they proposed as a people to have Jesus Christ murdered. It was evil in the intent on the part of the Jews as a nation. And now they are reaping death in everlasting fire, “prepared for the devil and his angels.” This Scripture just quoted in the xxv. Chapter of Matthew, is an allegory ; the strongest kind of a figure to illustrate the punishment of the Jews as a nation, for saying to Pilate, the governor : “His blood be on us and on our children.” How literal this Scripture is being fulfilled, and is still being fulfilled through this proposition proposed by the Jews as a nation. They were in A. D. 70, cursed by the law of justice and equity, by being scattered among the nations of the earth without a nationality, until the fullness of the Gentiles comes in, as Paul says, at the end of this Gentile age or world.

Matt. xii. 32. “But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world”—that is, the Jewish age or world, when this woe was

pronounced upon the Jews as a nation, for accusing Jesus Christ of casting out devils by Beelzebub, the prince of devils, instead of through the spirit of God, and likewise saying, "His blood be upon us and upon our children,"—"neither in the world to come," that is, the present Gentile age or world. According to the terms of Scripture, this is called the unpardonable sin, and it is; the Jews were not pardoned back into the Jewish world, neither will they be till the close of the present Gentile world. Then they, as a nation, will be pardoned from this sin, by suffering the full penalty and paying the last farthing through punishment; then, as Paul says, all Israel will be saved and become a nationality, in the land of Palestine, at the end of this present Gentile world. That will be the end of this unpardonable sin, spoken of in Scripture.

How true it is, the wages of sin are death. This word death is a figure to illustrate the remorse and condemnation resting upon the soul during the punishment due sin. Hence, this is the case of the Jews as a nation. For over eighteen hundred years this Jewish nation has been scattered among the

nations of the earth, and are still in the same condition, suffering for wrong proposals and the violation of the law of God. But at the end of this Gentile world the Jewish nation will be released from this national punishment, in harmony with the strict terms of Scripture.

To do justice to this case in giving a proper interpretation of this word Beelzebub and Belial, we will give it as we find it in Scripture. In the first place they are borrowed words compounded together ; the words found in the Hindoo dogma. In our Bible the word Beelzebub and Belial are not to mean a conscious spirit entity. Scripture teaches that these words mean something worthless, wicked men.

Deuteronomy xiii. 13. "Certain men, the children of Belial, meaning Beelzebub, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other Gods, which ye have not known."

Judges xix. 22; "Now, as they were making their hearts merry, behold ! the men of the city, certain sons of Belial, beset the house round about, and beat at the

door, and spake to the master of the house; the old man saying : Bring forth the man that came into thine house, that we may know him."

Hence, Scripture is evidence of itself, that the words Belial and Beelzebub do not mean a conscious, intelligent spirit entity, called a devil or a prince of devils. These so-called devils were wicked, worthless men; bent on mischief, committing sin on high places as well as low. If we are to understand Scripture to mean that Belial and Beelzebub, the prince of devils, are intelligent spirit entities, devils ; conscious as to what they are doing. If this be true, then there are thousands of them to make up the family of devils. Hence, if this be true, where did they come from, and who is responsible for their existence? Let the Scripture answer.

Col. i. 16, 17. " For by Him, that is God, were all things created that are in heaven, and that are in earth ; visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

Hence, if it be true, that spiritual conscious devils do exist as entities, then this Scripture is evidence of itself that God created them, and for Him. But to harmonize the principles that govern Scripture, it is not true.

But we will return to our subject. In looking over the back history, and the present condition of the Jews as a nation, they are still suffering the pangs of everlasting torment, by losing their nationality and still in the same condition, by making wicked propositions in the Jewish world before they fell. But God, the disposer of their wicked proposals, passed judgment upon them. They still worship the old covenant through the disposition of their proposals; which is the letter, death and hell, until the end of this Gentile world and the beginning of the Millennial age. Then the prophecy of this nation in regard to this matter, will come to an end, by accepting the new covenant in harmony with the New Testament; then the old covenant, the letter; death and hell, will have its eternal burial from the Jewish nation, never to be resurrected.

What an ordeal this nation has had to pass through, to make them fit subjects for the kingdom of heaven ; through the elements incorporated in the constitution of the new covenant. What a lesson this is for the world to consider, in this age of the nineteenth century. Nations have been born and prospered in culture and civilization, by consideration of good proposals. And nation after nation have fallen, and great has been the fall through the disposition of wrong and wicked proposals without due consideration. Sin has found them out ; the law must now be honored ; justice and equity must be dealt out to sustain the integrity of the great and noble principle that evolves from it.

CHAPTER XV.

RESPONSIBILITY OF GOD TO MAN, AND MAN TO GOD.

SCRIPTURE informs man that God is responsible for the creation of this earth and all things thereupon. God as an infinite entity and power, who created all things after the counsel of his own will and purpose, made God by his own law of justice and equity, responsible for the creation of this earth and all things thereupon.

Col. i, 16, 17: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.” Verse 17: “And He is before all things, and by Him all things consist.” This Scripture settles this question, as there is no possible chance for an argument. It takes in everything. Why, it takes in this poor miserable devil.

Is not this too bad, to take in this poor devil, that God is responsible for his creation. If so, then God is responsible for this poor devil's conduct in the ruination of man.

Question. My dear brother, are you not too severe in presenting this argument to the world ? Perchance it might cause some of our very pious brothers and sisters to shed tears to think that God had anything to do in creating this poor miserable creature of the earth.

Answer. Dear friend, I am writing a book, and am working hard and honest to get at the truth. I am not advocating my own doctrine, but the doctrine of the Bible; and in view of this fact then, dear friend, do not feel offended at me, for the Scripture that I have just quoted will sustain my position. I trust you will read it carefully and accept the truth revealed from it, for I do think it will do you good.

Oh, ignorance of the race, the mother of the devil and all mischief and misery of the earth, how much longer will you be rocked in this cradle of ignorance, advocated by some in this age of thought and

culture and development of mind in the nineteenth century.

Question. Do you think that there is no such devil as some of our religious institutions advocate?

Answer. When I was younger, and rocked in this orthodox cradle, I believed it; but as soon as I got out of it, by my own choice and free will power, the scales of ignorance fell from my eyes, and behold, what do you think I saw? I saw this devil a mere scarecrow, a decoration, adorning some of our pulpits in this beautiful world of ours.

Question. Some of our clergymen who have received the best college education, and pretend to be the best subjects to expound and interpret Scripture, tell us that the devil was a fallen angel, who was once a holy angel, and through disobedience fell from his holy state and became a devil.

Answer. My dear friend, in reply I will say to you, that doctrine is very thin; that may do for a hireling, but not for an honest man. Why, my dear sir, that will not stand the criticism of a child ten years old. We will examine this case in regard to this

question. The immutable law of cause and effect is a part of the Godhead, and he creates all things by and through that law. Now comes the question, If it be true that the devil was once a holy angel, and fell from that condition, is it not positive proof by law, that he was made a devil on the start, and only to be developed through the evil nature in his being, and the element that God gave the angel when he created him. If this be true, this angel never was made a holy angel, then by law he was made imperfect, as man of the earth is made, and subject to fall and sin, as man of the earth. Then in view of this, then all the angels of heaven were made just like this holy angel that fell. If this be true, then heaven is filled with devils, only to be developed. If this be the case, they are dangerous messengers for God to send to earth to educate man in the path of virtue. In view of this, and by the law of God, which is final, then God is responsible for creating this devil, as all things He made.

We will go back to our subject. The principle of law as revealed from Scrip-

ture, teach man that God made man to co-operate with Him in this world, to consummate the purpose of God in relation to the human race. God has his part to perform; and man his part. God never fails in doing his part in this co-operation, but man makes the failure every time by violating the law, and through this condition is produced as an effect, misery and corruption to the race. We will make a point in this case before we proceed farther, and I want to impress upon the mind of the reader this one fact, that God is not responsible for man in not performing his part as long as man is let alone to act with his will power, and capable of performing his part in harmony in the co-operation with God. God has in his infinite wisdom adjusted his laws to the intuition and reason of man, that will leave him inexcusable to God for not performing his part in co-operation with God for the good of the race, and makes man responsible to God for the deportment of the man. God is responsible for creating man, but not responsible because the race degenerates, for it was not the purpose of God that the race

should degenerate by violating his law, for he has made it consistent in harmony with his purpose and will for man to obey. If conditions were of such a character that man could not obey, then God by his law of equity would be responsible; but as this is not the case, then man by law and for his own good must reap what he sows.

Question. Did God know when he made man, that he would disobey and degenerate?

Answer. God knew all about it.

Question. If God knew all about it, do'nt that make God responsible for the degeneration of the race?

Answer. No, not in the least; God made man to obey, and made it possible for him to obey if he would. God did not interfere with his will power; this matter God left to man absolutely, which makes man responsible for all the ignorance and corruption that the race is now suffering. What did it? That immortal word, Disobedience.

Question. If it be true that there is a conscious entity, the devil, has he been persecuted through the Scripture?

Answer. My friend, for the argument's sake, we will consider this question. Yes, if it be true that there is a literal devil, then this being called a devil is by Scripture the worst persecuted being mentioned in the Bible. By Scripture the devil is called a liar and the father of lies. Scripture says there is no good in him, and hell is prepared for the devil and his angels. Scripture says that God made this devil, and made him for himself, and nobody's business. And when he gets through with him, he will turn this devil into hell forever. God did not give him any chance to reform and go to heaven; God did not make a sacrifice for his salvation. After making a tool out of him and used him for certain purposes to carry out the plans of God, and made him a great benefactor to bring about the salvation of the world, God then turns the devil into eternal hell. What a loving God this is.

Then the same Bible teaches that the devil has told the truth, and by telling the truth, mixed with his lies, made him the strongest and the most necessary lever to carry out the purpose of God, by opening

the eyes of Adam and Eve, that they might fall and people the earth, and bring man into a condition to know good from evil. And then enter Judas Iscariot after the sop, to betray the son of man, to bring about a sacrifice to redeem the race of man. And the devil was the very means of this sacrifice to redeem the race, and without this devil, if Scripture be true, the redemption for man never would have been made. And then when God gets through using this devil for his purpose, behold ! God leaves the devil out in the cold, and turns him into hell ; after doing all the good he done for man. This Bible devil, as some have it, is too thin. It will not wash down the man that reads and thinks for himself, only them that are duped by the hireling of this world.

Question. Was this devil the means of all the misery that man has suffered from the beginning of the world ?

Answer. If this story of the devil be true, he is not the means of the suffering of the race. He was the means of the fall of Adam and Eve, so as to carry out the purpose of God, to people the earth. Accord-

ing to this story, the devil was an essential agent in the hands of God, and made for that purpose, to carry out the eternal purpose of God in regard to this world. For without this devil the earth would have remained a barren wilderness, and not a man to till the ground, as God purposed it should be. If this be true, the devil should not be cursed and sent to hell, for doing a work so beneficial and noble in its character ; in helping God to execute His purpose in regard to this earth and race of man, which was in the infinite mind, millions of years prior to the birth of this world.

Question. When God made the earth, did he make the devil at the same time, or was he a fallen angel three thousand years afterward ?

Answer. If this story of the devil be true, he was made a devil when God made the earth and man, for the Scripture teaches us that the devil was on hand when God made Adam and Eve, so as to help God carry out His purpose, in regard to man and the earth.

Let us examine some Scripture in regard to this question, and see if the devil was

in reality a great help to God in getting Adam and Eve in a proper condition to begin the race as God prescribed in His own purpose and law.

Genesis iii. Now the serpent, meaning this orthodox devil, if any truth in this story, was more subtle than any beast of the field. It does not say that he was a beast, but more subtle than any beast. Now, as this story runs, it appears that the devil appeared to the woman with his piece well learned, and said to the woman : "God said, ye shall not eat of every tree of the garden," and the woman said unto the serpent, the devil, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

By the run of this story we do not know whether God and the serpent had an understanding with each other, as they did in the case of Job, as to get Adam and Eve in a condition so as to be capable to start the race as God purposed it should be, and we see in this case, as the Scripture gives it to us, that God performed His part in

this event, and the devil performed his part ; and when they got through, and this great event consummated, the earth rejoiced ; that the barren womb of the earth could now bring forth its offspring, in harmony with the purpose of God. What a noble work was done through the co-operation of God and the serpent ! This event should be written upon the walls of eternity, as a memorial to the race of man, and how they came into existence. And the end of this effect as final, crowning the race with eternal happiness to the honor and glory of God.

Verse 4: “ And the serpent said unto the woman, Ye shall not surely die.” Here the devil told a lie, and by the nature of this case it was necessary for the devil to tell that lie, for it was the means to deceive Eve.

Verse 5: “ For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Here the devil told the truth, and through this truth they ate, and their eyes were opened. Once blind, but now they see; the scales of ig-

norance as to their knowing the purpose of God, fell from their eyes, and they were brought into a condition by the means of God and the devil, that Adam and Eve might now begin the work in this noble event of peopling the earth, in harmony with the eternal purpose of God, millions of years prior to the birth of this beautiful world. And in view of all this, as we find it in Scripture, when God got through with this devil, and the noble work that he helped God to perform in bringing about his purpose, God then cursed the serpent, the devil, above everything on earth, and God said to him, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." It appears by this that the devil is going to die some time in the future. Won't that be too bad? Why, that will destroy eternal misery, for if the devil dies, the fire of hell will surely go out.

Question. If this story be true, the devil is more holy and merciful than God?

Answer. Yes, if true, the devil is better than God, and more honorable in his deportment of life. Nowhere in Scripture

can be found that this devil would stoop down and be guilty of doing to God as God did to him—to curse him for doing one of the wisest acts found in Scripture, and without this act performed by the serpent, God would have made a failure, and his purposes fallen into nonentity.

Question. What do you think of this story? Give me your opinion in regard to it.

Answer. You will find in another chapter of this book I am writing, the interpretation and application of this allegory, as I understand it through the principles that govern Scripture. As far as this story of a literal devil is concerned, I consider it a farce and nonsensical, without a principle as its basis, beneath the notice of the cultured mind of this age. This may do for a dishonest person, a Pharisee, a hypocrite, a hireling, that wants to keep the people ignorant, and dupe them for the sake of a bread and butter policy, with no honor, and that will “compass sea and land to make one prosolyte, and when made, he becomes a two-fold child of hell.” These are the kind that “strain at a gnat, and swallow a camel.”

Question. Is God responsible for creating this devil, and for all of his acts?

Answer. If it be true that there is a devil of this character, and the Scripture sustains it to be true, then it follows in harmony with the law of God that he is responsible for the creation of this devil, and also responsible for all the acts and deeds performed by him, which is and can be sustained by Scripture; and in view of this, if this Scripture teaching of this question be true and reliable, then it must be true that the story of this devil is true. We will examine some Scripture in regard to this question.

Col. i. 16, 17: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

This Scripture covers the entire ground, no room is left for an argument; it is final. It says, "All things in heaven and earth, visible and invisible, were created by Him, and for Him." Then this is proof that

God created the devil, for he was one of the things created within the circle of heaven and earth, and it says he created this thing called the devil, for himself, and it says, And God is before all things, and by Him all things consist. Does the bigot and the bigoted man of the earth want anything more clear and positive than that?—is there not enough in this Scripture to clear away the atmosphere of the bigoted man that the scales might fall from his eyes, and evolve from the gutter of ignorance. We have so many self-conceited people of this world to contend with, cultivated with a bigoted selfish idea, generated from a narrow mind, from the lack of a cultivated brain, or not enough brain to comprehend a truth from the hand of God. These are the ones with this selfish narrow idea that it takes everything in the universe, even the skunk, to constitute the entity of the God of this universe, when it says in plain words, in the 17th verse, that God is before all things, and by Him all things consist; not a part, but all things. I wonder if the bigot thinks there is any chance in this for an argument. Why,

yes, the bigot thinks so; he would argue against God with a tea spoonful of brains, and imagine himself a Goliath of the earth, and strain at a gnat, and swallow a camel, if possible. Examine the purposes of the infinite mind as far as we are able by the works of God, and its operations upon earth by his law of cause and effect, and then with the co-operation of the infinite with the finite impressed upon the instinct of man, with this in view, how dare man advocate to the world that God is not responsible for the creation of all things?—and in view of this, we have in this age of thought and progression, men that rise up in the dignity of their manhood with an idea, void of principle and reason, and say to the world that God is not responsible for the creation of all things, destroying the principle of justice and equity, the attributes of God, and making God out a non-entity; for without a responsibility God is void of an entity.

If Scripture be true in regard to this devil, God, by His own law, is responsible for all His acts. Scripture says that God made the devil for Himself, and to co-op-

erate with Him, so as to carry out the purpose of God in regard to man. According to Scripture, God did not make it possible for him to carry out His purposes with man without some one to co-operate with Him, and in this case He takes the devil to act his part with God, to help execute His purpose in regard to Adam and Eve, so as to give them the condition to start the race. Not but what God could have so made His plans and conditions to execute this alone, but, according to Scripture, He made the conditions of such a character that God was compelled by His own law, adjusted to this case, to have a co-operator, to co-operate with Him in bringing this event to pass ; and in view of this, He made the devil for this express purpose, responsible for making him, and responsible for his conduct. If Scripture is reliable, then God made the devil for this purpose and no other, and when He gets through with him He turns him into hell, to crawl upon his belly and eat dust all the days of his life. Well, I am glad the poor creature will die, for nowhere in Scripture do we find any provision made to redeem him, as we find

for man. If we can rely upon this Scripture, and as finite mind considers this case, it appears to be unmerciful and ungodly in God to use the devil ; a creature of His own creation, as He did. Why, if man should use a fellows man as God used the devil, God would denounce man as a human fiend.

So reader, you can believe as much of this Scripture as you see fit in regard to this case. As far as I am concerned in this case, I do not believe the story. I believe in the God of this universe, and place Him upon a higher plane of justice, mercy and love, than we find in this Scripture, touching this case just considered.

Question. Pardon me for asking another question in regard to this devil and Job. The case of Job and the devil is somewhat a mystery to me, and if you can give me some light in regard to it, I wish you would do so.

Answer. The story you referred to we find in the book of Job. The author of this book is unknown by all Bible scholars, and left as an unsettled question ; and when it was written and where it was written is a

mystery to the world. Whatever this book may be, there is one thing certain in this story of Job, there is a great deal of practical knowledge to be derived from its contents, in our every day life. The nature of this book as I comprehend it, is in my opinion a theological discussion of high merit, or it can be viewed as theatrical in character. The tone and nature that sounds through this long story of Job sounds like a beautiful and popular high-merited play, with a number of actors to take part, and performed in one of the great popular theaters of the city of ancient Babylon. This is only my opinion. In the first place it is not a Jewish writing, it belongs to some other nation. I do not consider this book a reality, it may be a discussion, or a play in a popular theater of Babylon or something else.

We will consider the story in regard to Job, and in doing so, we will be as liberal as justice will permit, and give it all the merit and credit it will bear, being it is registered in the Bible as canonical. It is true, there is a principle in this story very significant and edifying to the mind, and

profitable to man ; if practiced in his every day life. And in view of this we often find principles of the same nature coming from the contents of fictitious novels ; with no reality, but a story. I do not say that this is the case of this story, as we find it in the book of Job ; neither will I pass judgment upon it, only upon the contents as I find it in an honest consideration. I am in duty bound by the law of God, which I owe to God and the welfare of man, to criticise the contents of this story as I find it. And without an honest criticism passed upon all things in this world, the world will remain in ignorance, and shrowded in darkness for the want of some bold and fearless persons that dare do right, and hoist the flag of God's eternal truth, regardless to the final results.

Job i. 1 : “There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil.”

Verse 2 : “And there were born unto him seven sons and three daughters.”

Verse 6 : “Now there was a day when the sons of God came to present themselves

before the Lord, and Satan came also among them."

It appears that the devil knew when the sons of God were to come before the Lord, so the devil made up his mind to come also, and take a part in this meeting, and if possible, he would see if he could set the Lord against Job, for the devil knew that Job was a perfect and upright man.

Verse 7: "And the Lord said unto Satan, Whence comest thou?" As if the Lord did not know, but as the nature of this story runs, it would appear as if the Lord was playing blind and very ignorant as to where Satan came from, so the Lord said unto Satan, "Whence comest thou?" That kind of talk did not sound like the great infinite God, that says in Scripture, that He knows all things from the beginning to the end, before they take place. This God might have been a Hindoo god called Seva, being He did not know where Satan came from, Now Satan says in reply, and said: "From going to and fro in the earth, and from walking up and down in it." It appears that the devil was a very ambitious and active creature here on

earth ; and in this case it appears that he and the Lord was on friendly terms, and this meeting together was very congenial and pleasant in its character. Notwithstanding, the Lord in this case, if it be the true God, is acting very ignorant with Satan ; pretending not to know what Satan wanted. And in case the Lord did know, and at the same time pretending to the devil that he did not know, made God, according to the nature of this case, a bear-faced hypocrite, which makes it positive proof that this God is not the God that Scripture holds up to the world, and makes this book uncanonical.

Verse 8 : “ And the Lord said unto Satan, hast thou considered My servant Job ? ”

What a foolish question this is for God to ask Satan, when he knew, if he was God, all the thoughts of Satan before hand. What a farce for the religious world to advocate to man this story as a reality, and canonical in its character. That there is none like him in the earth ; a perfect and an upright man ; one that feareth God and escheweth evil. In this Scripture God in-

troduces to the devil a perfect man. This is a great word, perfect ; if so, Job was the only man that ever lived, outside of Jesus Christ, that had the title of being a perfect man. How insignificant this story is, to be attributable to God, whose wisdom and knowledge is unlimited, and knows all things before they come to pass.

Verse 9. Now the devil begins to argue this question, and proposes to debate it with God. God listens to the argument of Satan, and when he got through with his logic the Lord said to the devil, "Behold, all that he hath is in thy power, only upon himself put not forth thine hand." It appears that this God had power over Satan to let him go so far, and no farther.

How inconsistent this story relates itself to man, in opposition to the principles contained in the Godhead. Scripture teaches us that God will protect the upright man from all harm, and keep his enemies in peace with him. "No power, devil or man shall hurt My chosen one, the upright in heart." And in view of this fact, God in opposition to His own law, violates it, by letting this so-called miserable devil have

power to abuse and cause the destruction of all of His property and all of his children, and gave satan power over the heavens, and caused fire to come down and burnt up the sheep and the servants ; and caused the wind to blow and destroy the house, and killed all of his children, to please the devil, and see if Job would curse God. God knew that Job would not curse Him, because he was a perfect upright man; for there was no use in trying the faith of Job, he could not be made any better; for he was perfect then, and that was all that God could expect of him. So far the devil made a failure, but dissatisfied and wanted to try Job once more, by smiting him with boils.

Chapter ii. Verse 1: “ Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord.”

It appears that Satan went away for a time, but kept posted to these meetings that the sons of God attended at different times. The sons of God met again, and Satan came to, and apparently the devil

was on good terms with this God and the sons of God.

Verse 2 : “ And the Lord said unto Satan, from whence comest thou ?”

It appears that God was surprised to see the devil at hand, and asked, “ From whence comest thou ?” Oh ! Consistency, thou art a jewel. But the story of this God and Satan is a farce or myth, and should be removed from Scripture, as uncanonical, and not betray and keep the world in ignorance, and make man believe it to be a reality, when in fact it is a monstrosity and unnatural production.

And Satan gave the Lord the same kind of an answer as he did before.

Verse 3: “ And the Lord said unto Satan, Hast thou considered my servant Job ?” This God must have had a poor memory, for only a short time prior to this meeting, the sons of God had one similar to this, and the same question that the Lord asked the devil in the first meeting, He repeats to Satan in this meeting. In view of this fact, the nature that evolves itself from this question is not in harmony with the fundamental principles coming

from the fountain of God, that underlies and is the basis for Scripture to rest upon, and any event or question drawn from Scripture by man, that is not in harmony with this is erroneous, and not reliable as truthful Scripture.

Verse 4: Now the devil is trying to move heaven and earth to persuade God to let him smite Job once more. "And Satan answered the Lord and said, Skin for skin, yea, all that a man hath he will give for his life." That logic is true. Satan appeared to understand the nature of man, and told the truth in this case.

Verse 5: "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Verse 6: The devil has conquered; the Lord has yielded, and given Satan another opportunity to pester and almost take the life of Job, that perfect and upright man of God, a perfect saint and jewel to his Father, God, and precious to Him who hath sworn to Himself to protect and reward him with the blessings of heaven, and be about him as a wall of fire to protect him against the evils of this world. And in view of this,

behold, and see what this God says to Satan, and see how unmerciful He is to this perfect man Job, the dear servant of God, and now God gives him over to Satan, to be pestered by that so-called wicked devil. Is there any consistency in this case? If this be true, then this God represented here is worse in his nature, and more wicked than the devil himself, from the fact in harmony with law, this God is responsible not only for the creation of this devil, but for the acts of this devil in tormenting this perfect man, Job, without any cause or reason. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life." God will not allow the devil to take the life of Job, but you may torment him almost to death; but leave one drop of blood in him so he can revive and live, for I know he is a good man, and he never will curse me. What a farce!—rather hard to try a man that way to see if he loves God. We should not expect this from that God whose name is love. It looks more like the Hindoo god Seva, the god of the lower world, the destroyer and tormentor of all things upon earth, according to the doc-

trine of Hindooism. By reading the balance of this story you will learn how Satan went on under the instructions of this God, who alone is responsible for the entire event. There was no responsibility resting upon the devil in this event; he only did what this God gave him permission to do in this case. The devil was excusable, and not held responsible from the hand of this God, for the devil was true to God, and did only what God told him to do, and he did it, and no more.

When this story of Job is considered by an impartial view from the development of mind and culture in this age of the nineteenth century, it must vanish and be null and void as a reality, in the disposition of the developed mind in this age. What a low and degenerated position and condition the world has placed God in, to believe that the God of this universe, the immortal, the entity of purity and holiness, and cannot look upon sin with the least degree of allowance, should lower his eternal standard of purity, and be found in company with the devil in the land of Uz, and there co-operating together like

two human fiends, and planning how to afflict and torment that perfect and upright man Job, without any cause or provocation. Oh, man of the earth, look above this monstrosity, an unnatural production, the seed that generated from the wicked fiend of the earth, and not the element that comes from the hand of God. God is love, and cannot be accessory to sin, when he has promised in Scripture that he would destroy it.

CHAPTER XVI.

THE INFINITE PURPOSE OF GOD.

THIS question of the purpose of God, is a momentous principle in its magnitude. The purpose of God is the greatest question for our consideration that evolves from Scripture—significant in its character, and upon it hangs the destiny of the race and the entire earth. The infinite purpose of God is not on a level with the purpose of finite man; it is immutable in its character, and cannot change, as the intent involves perfection, the attribute that belongs to God.

We have no positive proof as to the purposes of God coming direct from the mouth of the infinite, from the fact that God is incomprehensible and invisible to man, and his counsel past finding out. Then in the principle of this law how can finite man know what the purposes of God are, and the great infinite principle that controls it? Then how, and by what principle of

law can man judge and comprehend the purposes of God in regard to man and this planet of ours? There is but one conclusion that man can determine upon, and that is the operation of nature's laws upon things upon this earth or in the universe that is visible to man. Then in this condition man is blind, and cannot comprehend the great principle of the purpose of God inclosed in the operation of nature's laws; then all that finite man can comprehend in the operation of nature's laws and the great principle that underlies it, is, I see it, I see it operate; it is beautiful, it is magnificent. Oh, that I might understand the principle, the life that issues from the purpose of God as I see it operate in nature's law.

Will the mystery of the infinite principle in its operation issued from the purpose of God ever be revealed to man? Never; never. Then why, Oh why keep it a mystery to man, and have the eternal world shrouded in darkness that man may never understand? We may, and can assume the reason why, and although coming from the finite mind, it may be correct, but never

final. We then assume the reason why man is kept blind to this mystery incorporated into the principle of God's eternal purpose—we then are forced to assume by the principle of law, that it is for the eternal good of man that we are kept blind from the mystery into the principle of the purpose of God. We also assume that the purpose of God is perfection, and cannot make a mistake, as it always operates for the benefit of man. Would we not degenerate and lose our activity, and become dwarfs and idiotic, and the element and possibilities in man sink into a state of sleep and lethargy never to be awakened by the voice of an archangel, but to remain in silence for ever and ever if we were to understand the mystery of the purposes of God. If it were possible for man to accumulate all the knowledge contained in the purpose of God, then man would in the immortal world progress to the highest plane of wisdom and become equal with God, which would be the very element to destroy and annihilate the activity in man, and his progression cease forever. God was too wise in his purpose when he cre-

a tedman, to give him the possibility of ever stopping his progression. God, in the nature of his law, made man an active being; he must and will act in all worlds, which will make progression eternal in its character.

Rom. xi. 33 : “ Oh ! The depth of riches both of the wisdom and knowledge of God ? How unsearchable are His judgments, and His ways past finding out ? ”

Isaiah xl. 18, 22, 25.

Verse 18 : “ To whom then will ye liken God, or what likeness will ye compare unto Him ? ”

Verse 22 : “ It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. ”

Verse 25 : “ To whom then will ye liken me, or shall I be equal ? Saith the holy one. ”

Chapter xlvi. 9, 10, 11.

Verse 9 : “ Remember the former things of old ; for I am God, and there is none else ; I am God, and there is none like me. ”

Verse 10 : Declaring the end from the

beginning, and from ancient times the things that are not yet done, saying : My counsel shall stand, and I will do all My pleasure."

Verse 11 : " I have purposed it, I will also do it."

We find in the above Scripture, God speaking to the world through the great prophet, Isaiah, giving His omnipotence and omniscient and omnipresent power and purpose of one God ; creating all things after the counsel of His own will ; who has shrowded the wall of the universe with the mystery that evolves from the purpose of God, making it impossible for the finite mind to comprehend, and in this condition, God has made it possible for man to comprehend the spiritual blessings and benefits for him in the immortal world.

Question. Don't Jesus Christ understand the purposes of God ?

Answer. No, He does not, any more than any other man ; only as they are revealed to Him through nature's laws.

Question. Jesus says that, " I and My Father are one." If so, then Jesus must understand the purposes of God.

Answer. St. John x. 30 : “ I and my father are one.” I see you are in darkness as to the meaning of this question. This text does not mean that Jesus is one with the Father, in knowledge, wisdom and power; it means that Jesus is one with the Father, in helping to carry out the purposes of the father, as a helper, as a representative ; not knowing the mystery of the operations of the purpose of God, only as revealed to Him. Then Jesus is one with the Father through obedience.

St. John xiv. 10 : “ I am in the Father, and the Father in Me ; the words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works.”

Verse 24 : “ The word which ye hear is not mine, but the Father’s which sent Me.”

The above Scripture is positive proof that Jesus Christ had no knowledge of the mystery in the purposes of God. Jesus speaks to the world as an honest man should speak. For He was a man ; the man Jesus Christ, as the great apostle Paul says in his word.

Jesus says : “ The word which ye hear is not Mine, but the Father’s which sent Me.” Here Jesus is introduced to the world as a messenger, to speak to man the word, the purpose of the Father. “ The Father that dwelleth in me,” the God of the universe, “ doeth the works.” Is this not plain enough to understand, that Jesus nor any other conscious entity has any access to the mysteries in the purposes of God. God speaks to the world through the mouth of Jesus Christ and the prophets, in regard to His purposes to man. Nowhere in Scripture, or in the science of nature, does God reveal the principle that operates in the purpose of God, which leaves it a mystery to man. If man can understand what the principle of life is, he then can understand the mystery of the principle enclosed in the purposes of God.

Question. Was it the purpose of God to create Adam and Eve with all the elements and possibilities within their being?

Answer. It was.

Question. Was it the purpose of God that Adam and Eve should fall from their condition of innocence ?

Answer. If Scripture is reliable, and the story of this creation be true, then it was the purpose of God to make Adam and Eve as they were made. Then in this condition, the purpose of God made it possible for them to fall, and God foreknew they would, in order to carry out other purposes that God was ready to execute. If there is any meaning and force to Scripture, and the principle that govern law, then there is but one conclusion to settle upon, that is, it was the purpose of God that Adam and Eve should fall. God knowing they would fall, as He made it possible for them to fall, is evidence that it was the purpose of God that they should fall.

Question. If this story be true, would it not destroy the responsibility of Adam and Eve, and make them machines in the hands of God to carry out His purpose in this case ?

Answer. If we take this as it reads, it makes God a hypocrite and violator of His own law. If we interpret it as an allegory then it will produce another meaning, and justify God. The principle of Scripture

that governs the law of God is so adjusted that God can carry out His purpose without the interference of the responsibility of man. If not, then the Bible is of no use to the race, only a curse.

We will consider the lineage of Isaac and Jacob, concerning the seed by promise. The man Jesus Christ came through the seed of this lineage. As we proceed with this case, we will learn the purpose of God, manifested in all parts of this question. We learn in Genesis xxii. 18, that in the seed of Abraham all the nations of the earth are to be blessed. Genesis, Chapter xvi, we learn that Sarah, the wife of Abraham, was barren, and they wanted children, and in this condition, Sarah his wife, made a proposition to her husband, and if carried out they might have a child by another woman.

This proposition that Sarah made to her husband is more liberal than wives would make to-day to a husband. But I presume that Sarah, as stated in Scripture, was not a jealous wife, and willing her husband should begat a child by another woman.

Genesis, Chapter xvi, we learn that Sarah

had a handmaid, an Egyptian, whose name was Hagar. And Sarah took Hagar and gave her to her husband to be his wife. And Abraham took Hagar, as his wife desired he should, and Hagar conceived by him and brought forth a son ; they named the son Ishmael. In this condition Sarah became jealous, and dealt hardly with Hagar, and she fled from Sarah into the wilderness, before the birth of the child. The angel of the Lord found her by a fountain of water ; and the angel of the Lord said unto her : “ Behold, thou art with a child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction ; and he will be a wild man.”

Here we see the purpose of God demonstrated all along in the narrative of this question. It is plain that God had a purpose in this case, and eternal in its character. Abraham, at the age of one hundred, and his wife, Sarah, ninety years old, through the promise of God, bear Abraham a son, and called his name Isaac, as the Lord directed.

We will now consider this purpose according to Scripture.

Galatians iv. 22-24.

Verse 22 : “ For it is written, that Abraham had two sons : the one by a bond-maid, the other by a freewoman.”

Verse 23 : “ But he who was of a bond-woman was born of the flesh ; but he of the free-woman was by promise.”

Verse 24 : “ Which things are as allegory ; for these are the two covenants : the one from the Mount Sinai, which gendereth to bondage.” Ishmael, the son of Hagar was the one born after the flesh ; a figure in this allegory to represent the covenant given to Moses from the Mount Sinai. “ Which gendereth to bondage, and is in bondage with her children,” that is, whoever worships God under the old Jewish covenant from Mount Sinai, is in spiritual bondage. Isaac, the son of Abraham and Sarah was by promise. A figure in this allegory to represent the present covenant through Jesus Christ, which gendereth to eternal life.

Verse 28 : “ Now we, brethren, as Isaac was, are the children of promise.”

Verse 29 : “ But as then he that was born after the flesh persecuted him that

was born of the spirit ; even so it is now." How magnificent and wise purposes of God are in this case for our consideration. How true it is with a good man to-day to be persecuted by the man born after the flesh.

Genesis, Chapter xvii. We have some history here in regard to Isaac and his wife Rebekah, and their two sons, Esau and Jacob. If this Scripture be true as to the history of Rebekah, the mother that gave birth to these two sons, Esau and Jacob ; flesh of her flesh, bone of her bone ; I say if this be true, she stands before the world, and will, down to the end of time, the most dangerous human fiend that ever trod this earth. The history of this family, as we find it here, is enough to cause the blood of man to grow cold. Why was it the purpose of God, that this wife and mother should act the part of a hypocrite, and deceive her husband and her darling boy, Esau, is more than I can comprehend. Did God purpose and control this mother to do what she did ? If so, God is guilty of a crime, and a violation of His own law ; and not the God of the New Testament, who says that the hypocrite and deceiver shall have their part in

hell. No, it was not the purpose of God that this mother should deceive and lie to her husband and Esau. Here is an example from a mother, if followed up from generation to generation, would demoralize and damn the human race.

Chap. xxvii. "And it came to pass that when Isaac was old, and his eyes were dim so that he could not see, he called Esau, his eldest son, and said unto him, My son: and he said unto him, Behold, here am I." The nature of these words from the mouth of Esau is enough to satisfy the mind of man that Esau was an honest, upright boy, and ready to respond to his father's call, and said, "Behold, here am I." A volume of meaning can be written from those words.

Verse 2: "And he said, Behold, now I am old; I know not the day of my death."

Verse 3: "Now, therefore, take I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison:"

Verse 4: "And make me savory meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee be-

fore I die.” Can we understand the magnitude of the principle of that love coming from the soul of that father to a son that he loved, and blind and could not see? Then right in the light of this truth the mother steps forward with the audacity of a thief and a liar to deceive a blind companion whom she promised to protect and love; and also her son Esau, that she should protect by a virtuous and Christian example.

Verse 6: “And Rebekah spake unto Jacob her son, saying, I heard thy father speak unto Esau thy brother, saying”—Here begins a conspiracy, a plot for an evil purpose, from the hand of a companion and a mother, to deceive a blind husband and her son Esau, whom she gave birth to, and nursed him from the consolation of a mother’s bosom. She now turns traitor to her darling innocent boy, exhibiting a disposition as cruel and black in character as the worst human fiend that ever trod this earth.

Verse 7: “Bring me venison, and make me savory meat, that I may eat and bless thee before the Lord before my death.”

Verse 8: "Now, therefore, my son, obey my voice according to that which I command thee."

Verse 9. "Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth:"

Verse 10, "And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

Verse 11 : "And Jacob said to Rebekah, his mother, behold, Esau my brother is a hairy man, and I am a smooth man."

Verse 12 : "My father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing."

Here stands Jacob before his mother, feeling convicted and condemnation resting upon him, and now trembling and a rebuke to the mother, saying, "I fear my father will take me for a deceiver."

Now the mother speaks to Jacob, her son, from the hardness of her heart, and says in Verse 13 : "And his mother said unto him: upon me be thy curse, my son, only obey my voice and go fetch me them."

The determination of this mother to execute this wicked plot to deceive a blind husband and a dear, honest son, is enough to cause the angels to drape Paradise in mourning.

Verse 14 : “ And he went and fetched, and brought them to his mother, and his mother made savory meat, such as his father loved.”

Verse 15 : “ And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob, her younger son. ”

Verse 16 : “ And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.”

Verse 17 : “ And she gave the savory meat and the bread which she had prepared, into the hands of her son Jacob.”

Verse 18 : “ And he came into his father, and said : My father ; and he said, Here am I, who art thou, my son ? ”

Now comes a lie from the son Jacob, created by a mother, and now to be put into execution, and as a memorial of her conduct, it is registered in the Bible, to be handed down from generation, to the

end of time. Oh ! Mothers of the earth, do not follow the example of Rebekah, and become a traitor to a blind husband and a dear son of your own offspring.

Verse 19 : “ And Jacob said unto his father : I am Esau, thy first born, I have done according as thou badest me ; arise, I pray thee ; sit and eat of my venison, that thy soul may bless me.”

Verse 20 : “ And Isaac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God brought it to me.”

Here Jacob confirms his lie, by appealing to the Lord God, to make it strong in the mind of a blind father, so as to make it a success in deceiving the father.

Verse 21 : “ And Isaac said unto Jacob, come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.”

Verse 22 : “ And Jacob went near unto Isaac, his father, and he felt him and said : The voice is Jacob's voice, but the hands are the hands of Esau.”

Verse 23 : “ And he discerned him not, because his hands were hairy, as his brother Esau's hands ; so he blessed him.”

Verse 24 : “ And he said, art thou my very son Esau? And he said, I am.”

in the nature of this verse Isaac feels suspicious and impressed there is something wrong. In this condition, he inquires of Esau, “ Art thou my very son Esau?” And in this condition, of an aged father, blind and could not see, ready to give up the spirit of God, and the body to return to dust from whence it came, Jacob said, “ I am.” Can man understand the magnitude of the effect of that lie that Jacob gave his father, willfully and maliciously from the mouth of Jacob, knowing he lied to his father to deceive and betray him. Whose door does this sin lay at ; the mother or the son ? The mother must bear the burden of this event, as she created this plot and then forced her son to execute it, and then confirming before God and the son, “ Upon me be thy curse, my son.”

Verse 25 : “ And he said, Bring near to me and I will eat of my son’s venison, that my soul may bless thee ; and he brought it near to him, and he did eat ; and he brought him wine, and he drank.”

Verse 26: “ And his father Isaac said

unto him, Come near now, and kiss me, my son."

Verse 27. "And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed."

Verse 28: "Therefore God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine."

Verse 29. "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee."

Verse 30. "And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting."

Verse 31. "And he also had made savory meat and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me."

Verse 32: “And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy firstborn, Esau.”

Now comes a condition in this case. The sins of Rebeca and Jacob have found them out, and Esau, the honest son of Isaac and Rebekah, after spending the day in the day in the heat of the sun, returns home with venison for his father to eat, with his soul filled with love and joy, expecting a blessing from his father. And when Isaac found out that he had been deceived by his wife and son Jacob, he trembled, as we find it in verse 33: “And Isaac trembled very exceedingly, and said, Who, where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.”

Verse 44. “And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, Oh my father.”

The condition of Esau in this hour of his disappointment, with the grief that his soul gave vent to, was enough to cause the

angels of heaven to shed tears and come to his rescue and comfort him while weeping and crying in the agony of his soul by and through a wicked plot and betrayal of his mother that gave him birth.

Verse 35: "And he saith, Thy brother came with subtlety, and hath taken away thy blessing."

Verse 38: "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, Oh my father; and Esau lifted up his voice and wept." Isaac his father then blessed him.

According to the history of this case Jacob secured his blessing through deceit and hypocrisy. If this be true, how can it stand and prosper, when Scripture tells us that sin cannot prosper, for it is not of God, and must fall to the ground.

CHAPTER XVII.

THE INFINITE PURPOSE OF GOD.

GENESIS xxv. In this chapter we find the history of the birth of Esau and Jacob as twins. Esau was born first, being the elder, and Jacob his brother the younger. In verse 23 it says, "The elder shall serve the younger." While Rebekah was in this condition she went and inquired of the Lord, and the Lord said unto her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels."

Verse 25: "And Esau, the first, came out red, all over, like an hairy garment; and they called his name Esau."

Verse 26: "And after that came his brother out, and his name was called Jacob; and Isaac was sixty years old when she bare them. Jacob was a smooth man."

In the history of this story we find two nations, two manner of people, conceived in the womb of Rebekah at the same time,

and born as twins at the same time. If this event be true, then God interposed and caused this conception in collision with the natural law that gives conception through the seed of man.

Question. Was it the purpose of God that Esau and Jacob should come into this world as they did?

Answer. It was the purpose of God this should be. Chap. xxi. 23 is proof that it was the purpose of God; and it was the purpose of God that Esau, the elder, should serve the younger. Chap. xxvii. 40: "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Question. Was Jacob a member of the lineage from Abraham down to the birth of Jesus Christ?

Answer. Jacob belonged to that lineage, being forty-two generations from Abraham to Jesus Christ. The promised seed came down through Jacob and on to Christ. Ishmael and Esau did not belong to this lineage.

Question. Was it the purpose of God that the firstborn in each generation should be a member of this lineage ?

Answer. It was not, for Judah, the fourth son of Jacob, by his wife Leah, is the next in this lineage to his father Jacob.

Question. Was it the purpose of God that Rebekah and her son Jacob should deceive and betray Isaac and her son Esau to create Jacob a member of this lineage ?

Answer. It was not, as this transaction had nothing to do with it.

Question. Then the strife between the parties was on account of the blessing that Isaac was to give Esau ?

Answer. This was the bone of contention. Isaac loved Esau, and wanted to bless him before his death ; and Rebekah loved Jacob, and wanted him to have that blessing that Esau was to have.

Question. Esau sold his birthright; did that have anything to do with that blessing that Esau was to have ?

Answer. It is a question whether it had or not. Esau sold to Jacob for a mess of pottage all the rights and privileges that

he was entitled to in his birthright. What constituted the rights of his in this birthright, is more than I know; but there is one thing we do know, that Jacob secured his birthright through stratagem, and also the blessing.

Genesis xxvii. 36 : “ And he said: Is not he rightly named Jacob? For he hath supplanted me these two times; he took away my birthright, and behold, now he hath taken away my blessing, and he said: Hast thou not reserved a blessing for me?”

Question. Did God control Rebekah and Jacob to commit this crime against their free will power?

Answer. God did not interfere, neither was it His purpose that Rebekah and her son Jacob should commit this crime. If this be true, it would destroy every attribute in the Godhead, and bring God on a level with man. According to Scripture, God cannot tempt a man, neither can he tamper with the will power of man, to turn him one way or another; for the will power of man is deity to his nature. If it was the purpose of God to turn man from his own purpose, it would destroy the responsibility of man, and leave him without a choice.

The facts, as represented in this case, are as follows: Isaac wanted to give this first blessing to Esau. Rebekah, his wife, wanted to give it to Jacob. Isaac loved Esau. Rebekah loved Jacob. And when Rebekah saw that Isaac was going to give this blessing to Esau, then the fight commenced. Rebekah was determined to conquer, regardless as to what she might resort to, and she did conquer, by making herself a criminal and liar, and forced Jacob to obey her voice, to commit this crime against a father that was blind, and to make his father believe it, he appeals to the Lord God to confirm the act.

Question. Do you believe this story as it reads?

Answer. You now touch a tender spot. I have no right to change the words of this story.

Question. I want your opinion in regard to the history of this event, that took place in the family of Isaac, as stated in the Bible.

Answer. I believe God made man to progress and criticise, that is, to examine and judge everything that he comes in con-

tact with, to develop him to understand the truth in all things that he might criticise. It is a prerogative of man, and a privilege or right that God endowed man with, from the foundation of the world, And under this condition and consideration, I, as a man, take the privilege granted to me by God, to criticise this story as we find it in the Bible. As we read this story in the history of the family of Isaac, and the precise words and formation, and the dressing and character of the language, it cannot in the judgment of common sense and reason stand criticism in this age of the nineteenth century. Who believes for a moment that Rebekah was such a human fiend as described in the Bible, to create a plot to deceive and betray a blind husband, whom she promised to protect, and who conspired with one son to betray, not only the father, but Esau her son, whom she gave birth to as the elder. No crime that man can commit is as black and damnable as this that Rebekah is charged with. We have in this age, as well as the past, some pretended pious people, who tell us that we must not criticise the Bible, for it is all

the word of God. In reply I will say, from the integrity of my own study of the Bible, if true, that all that is in the Bible be the word of God, I pity the human race. They had better never been born, and the world remained a nonentity. I believe in that age, there was Isaac, Rebekah his wife, and the two twin boys, Esau and Jacob. I do not believe that two nations were born to them at the same time, from the seed of Isaac. It is in opposition to the immutable law of God, which he issued and commanded Adam and Eve to multiply and propagate as the law required. If it be true, then God interposed and generated the two nations through His infinite power, and not by the seed of Isaac, by a law unknown to man. If this was the case, I believe it possible for God to cause this conception outside the natural law of production by His own power, as He did in the case of Mary, the mother of Jesus Christ.

What authority do we find in the Bible to prove that this story is all true. We will examine the Bible and history for authority. In the first place, we learn that the first five books of the Old Testament

is ascribed to Moses as the author or compiler, by all tradition, Jewish and heathen; and this testimony is sustained by the record itself, which distinctly asserts that the Hebrew law-giver wrote portions of a history. Thus after the defeat of Amalek we read. Ex. xvii. 14. "The Lord said unto Moses, write this for a memorial in a book." The first five books are called Pentateuch. We learn here that Moses did write. Moses was a scholar, and brought up as the son of Pharaoh's daughter, and was "learned in all the wisdom" of the Egyptian customs. This conclusion, however, does not oblige us to believe that Moses wrote every word of the Pentateuch, but that he was the original compiler from such documents as were then accessible. Thus we may believe that the book of Genesis was drawn up from primeval documents and family records of a contemporaneous origin, preserved by the patriarchs, similar to the books on clay and papyrus, which the monuments of Egypt have revealed. And in this condition, if a family record was kept at that time, in the family of Isaac, and as this event took place with Rebekah

and the two sons, and there and then recorded on the record, then it is possible that this story may be true, if not tampered with since that time.

One more point to consider, then I will close this event for the consideration of those that consider it.

Genesis xxv. 23. The purpose of God in this verse is, that the elder, that is Esau, shall serve the younger, that is Jacob. This is positive, and must be done. In this condition, if Isaac had given his first blessing to Esau instead of Jacob, then Jacob the younger would have been a servant to Esau. If that had been the case, then the purpose of God would have been a failure. In this condition it was absolutely necessary for Rebekah to secure this blessing for Jacob, so as to have the elder serve the younger. This she did through deception and lying.

We now have a momentous question to consider. It was the purpose of God that Jacob should have this first blessing, to make him ruler over Esau. Did God bring his purpose about by controlling the mind of Rebekah contrary to her will power? If

so, she then was a mere machine in the hand of God to bring about his purposes, which would destroy the integrity and virtue of her womanhood, and annihilate the will power that God gave her to protect herself and use at her own discretion, and crown her responsibility with dignity and honor. If not, then God brought his purposes about through the acts and free will power of Rebekah, with no one to molest or influence her to do what she did. There is but one conclusion to arrive at; that is, Rebekah did just as she saw fit, and is held responsible for the act; if not, then there is no virtue in the commandments of God, where it says, "Love your neighbor as yourself." But if this Scripture be true, where it says in Romans ix. 17, 18, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth, therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." If this Scripture be true, then it is possible that God hardened the heart of Rebekah so that she

could not help herself any more than Pharaoh could help himself. If this Scripture is reliable, then the commandments are a mockery to man; for if God sees fit to harden your heart, you can't obey if you want to do so.

This Scripture in regard to Pharaoh is uncanonical, and does not belong to the canon, and should be placed in the Apocrypha. The law of the new covenant gives man his freedom to act, and is responsible to God for the same. God is love, and his mercy extends to all. God never hardens any man's heart, but man hardens his own by not obeying the law of God; and this was the case with Pharaoh and Rebekah; they hardened their own hearts through disobedience.

Question. Back in eternity, when God purposed in himself to create this earth, were there three entities?—I mean three conscious, intelligent entities. If so, did they consolidate together in all the purposes of God?

Answer. You have asked two questions; I will answer the first, that will do away with the other. The Scriptures teach but

one entity in the Godhead, called Deity, God, Supreme Being, the Creator.

Isaiah xlv. 18: "God himself that formed the earth and made it; he hath established it to be inhabited; I am the Lord, and there is none else."

Verse 21: "And there is no God else beside me; a just God and a Saviour; there is none beside me." There is no plural number in this God; it is a unit, one God, the supreme entity. Chap. xlv. 6: "I am the first, and I am the last; and beside me there is no God."

Question. Do you say that the Trinity is not true?

Answer. The Trinity is not true; to make it true there must be three intelligent entities to constitute the Godhead; there is no Scripture to sustain the Trinity.

Question. Do I understand you to say that the vicarious atonement is not true?

Answer. The doctrine of the vicarious atonement is not true; there is no Scripture to sustain it, which will be shown as we proceed with this question.

Rom. i. 1-3: "Paul, a servant of Jesus

Christ, called to be an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the Holy Scriptures) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

Rom. ix. 5: "Of whom as concerning the flesh, Christ came, who is over all, God blessed forever." Christ existed previously, independent of the flesh; he came in the flesh. Christ therefore is God or his Spirit manifested in the flesh. I hope the reader will understand the meaning of this Scripture. The word Christ is the Spirit of God, which is God manifested in the flesh to reconcile the world to himself, as Paul says in his writings. As far as we have gone do you find any more than one Divine entity? The Messiah of the Jews therefore is the Spirit of God coming in humanity; the Spirit of good principles incarnate. In the previous dispensation Christ came as the Spirit, now he comes as a man.

Acts ii. 22. Addressing the Jews, Peter exclaims, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and won-

ders and signs, which God did by him in the midst of you, as ye yourselves also know." And after alluding to his crucifixion and resurrection, he continues: "For David speaketh concerning him: I foresaw the Lord always before my face, for he is on my right hand that I should not be moved." And in the 30th verse the apostle adds: "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Christ existed previously as the spirit; now he is raised up according to the flesh. Christ is a man descended from David in the flesh, whom David calls the Lord. I trust this will be plain enough for the reader to understand the different conditions that Christ occupied as the Spirit of God, and was God in both of the dispensations. He is the Spirit of the Lord manifested in a man descended from David. Jesus represents and actually identifies himself with the Holy Spirit. His flesh and blood are of no account; he incarnates the Holy Spirit, and represents that Spirit, God. By

keeping in line with the narrative of this question, you will find a line drawn between the Christ, the Spirit, the God, and Jesus as a man with body and soul, Jesus, the finite entity, the Christ, the Spirit, the God, all one, and a Divine entity. Is there anything here to sustain the Trinity and the vicarious atonement? If you can find in Scripture where the Divine Spirit, the Christ, the God, which is God, the one entity, suffers on the cross instead of Jesus as a man, then the vicarious atonement can be established; the Divine did not suffer. There is no law that can cause the infinite God or any of his attributes to suffer. God is beyond suffering, regardless of any condition that may take place in man. The law did not call for a Divine sacrifice; it called for a spotless body of flesh and blood, finite in nature. When Jesus as a man was on the cross he cried out from his finite nature, and said, "My God, my God, why hast thou forsaken me?"

This is proof that in that hour, that God, the spirit, the Christ, withdrew from Jesus as a man and a human soul, that as he took on our nature, he might suffer and taste

death for every man. He suffered as a finite spirit, and gave his body and shed his blood to redeem the race from a spiritual death that Adam brought on an innocent race; not as a substitute, but as a sacrifice to satisfy the law. There is but one condition in the new covenant, through the blood that sealed it, to redeem the race to God in the mortal existence and immortal existence, that is reformation and punishment. This is the element and principle involved in this sacrifice to redeem the race to God. This is the door, the way, the life, and no other. "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." This explanation shows that the words flesh and blood are used representively of the spirit. We shall now be able to understand the mysterious expression used in John viii. 58: "Before Abraham was I am," The principle which Jesus advocated, the truths which he professed, the doctrines which he taught, the spirit which he represented were all from God, and before Abraham. But some of our religious institutions will

have it that Jesus, as a spirit entity, separate from the entity of God, did exist as an intelligent son of God prior to the time of Abraham, and was one of the three that made up the Trinity. Oh ! Consistency, thou art a jewel. How much longer must man be deceived and kept blind through the pulpits of this age, and advocate the doctrine of the Trinity and vicarious atonement as a truth ?

Oh ! Nations of the earth, arise from your condition of lethargy and sleep, and think and read for yourselves, and not be led by hirelings and the false dogmas and the apostasy of this world ; but place the standard of God upon a higher plane of purity, love, mercy, justice and equity, who cannot look upon sin in the least degree of any allowance, but must be punished for the good of the sinner. There is no provision in the new covenant that man can be exempt from punishment due sin. There is but one provision in the new covenant for salvation, that is, reformation and punishment.

Question. Is the purpose of God an attribute, and is it eternal ?

Answer. It is an attribute and is eternal.

Eph. i. 2: "Predestinated according to the purpose of Him who worketh all things after the counsel of His own will." The purpose here is parallel with the counsel of God's own will, which makes it eternal. Attribute here is a natural quality, character, belonging to the divine nature of God.

Eph. iii. 11. "According to the eternal purpose, which He purposed in Jesus Christ our Lord." This is evidence the purpose of God is eternal, and not generated in God at the time he executes His purpose.

Question. What is an attribute?

Answer. Natural quality, character.

Question. Is justice an attribute?

Answer. It is. Upright, exact, true, righteous, the justice of God, agreeableness to that which is just.

Question. Is mercy an attribute?

Answer. It is an attribute of God. It is compassion, clemency, pardon, kindness, gentleness.

Question. Is the love of God an attribute?

Answer. The love of God is an attri-

bute. It is affection, kindness, fondness.

Question. Is omnipotence an attribute ?

Answer. The omnipotence of God is an attribute, which is infinite power.

Question. Is omniscience an attribute ?

Answer. It is an attribute. Infinite wisdom and knowledge.

Question. Is omnipresence an attribute ?

Answer. It is. Being a natural quality of God.

Question. Is the perfection of God an attribute ?

Answer. The perfection of God is an attribute. Being a natural quality, character, a state of being perfect.

Question. Is immortality an attribute of God ?

Answer. The immortality of God is an attribute. It is eternal existence, being a natural quality in the divine nature, and the only intelligent entity in this universe that has got immortality.

Question. Is divine nature and the God-head an attribute ?

Answer. It is not an attribute.

Question. What constitutes the God-head ?

Answer. Deity, the divine nature, supreme being, the Creator, God, that is the Godhead.

Question. Do I understand you to say that love, mercy, justice, purpose, perfection, immortality, omnipotence, omniscience, omnipresence are all attributes of God ?

Answer. All the attributes mentioned above are attributes of God.

Question. Do you consider all these attributes complete and perfect, and infinite in quality and nature ?

Answer. I do. They had to be perfect to constitute the Godhead.

Question. Did it take all of these attributes to make up the Godhead ?

Answer. It took all of these attributes, which are natural qualities in divine nature which is God, making the Godhead.

Question. Will the Scriptures sustain you in your consideration as to this question ?

Answer. It will. The Scriptures teach us that God is love ; that God is perfection ; that God is immortality ; that God is just ; that God is mercy ; that God is omnipo-

tent ; that God is omniscient ; that God is omnipresent ; that God is purpose. And every one of these attributes are perfect, and are natural qualities in God, the divine nature and Godhead. The love of God alone does not constitute the divine nature, the Godhead. This perfection alone does not constitute the divine nature, the Godhead. It takes everyone of these attributes to constitute God, the Divine nature, the Godhead. Everyone of these attributes are complete, perfect. and infinite in nature. So one has no pre-eminence above another. All are on a level, and are part and parcel of the Divine nature.

Question. Do you say to me that this is true in regard to God and final, as you consider it through Scripture ?

Answer. I do not consider it final ; whether this is true in regard to God and the attributes that we have just considered, is more than I can give as a positive answer. All the proof I have is the Bible, and what I can learn through the laws of nature.

Question. Have you given me all of the attributes of God as found in Scripture ?

Answer. No, I have not, but enough was

given to justify the principle of the Divine nature. I will give more as I find them in Scripture; eternal, immutable, invisible, unsearchable, incomprehensible, holiness, faithfulness, goodness and love.

Question. You say God is invisible, unsearchable, incomprehensible; if so, we have two sides to this question. Which shall we believe? Does it look as if the Scripture as to this question was on grounds of speculation?

Answer. No, it does not look as if this question was on grounds of speculation, because God is invisible and unsearchable and incomprehensible does not show that there is a collision in the attributes of Divine nature. The reason that man cannot search out God and comprehend him, is because he is invisible, not but what all of these attributes are true. I believe it impossible for man to comprehend the quality of the love and affections and mercy and justice and perfection and purposes of God only as they are made known to us. The reason for this is, God is infinite and all of his attributes, while man is finite and sees as a finite mind, which makes it

impossible for man to comprehend the nature of God.

Question. Was it the purpose of God that Jesus should come, and was this his purpose before the foundation of this earth?

Answer. It was according to Scripture.

1 Peter 1:20. The purpose of God was foreordained before the foundation of the world that Jesus should come in these last times.

Question. Was the name of Christ applied to the Holy Spirit?

Answer. 2 Cor. v. 16: "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The name of Christ, after his ascension, no longer represents a man teaching his fellows, but principles, a power—the Spirit of God at work in the world. The apostle further tells us, 2 Cor. iii. 17, the Lord is that Spirit, so that the Lord and the Spirit are the same. They are synonymous terms. The words Lord, Christ, Spirit of God, and God, mean the same thing, and are used indiscriminately

by Paul and John. Rom. viii. 9, 10, Paul uses the terms Spirit of God, Spirit of Christ, and Christ, as interchangeable, thus: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."

CHAPTER XVIII.

JUDAS ISCARIOT.

THE betrayal of Jesus Christ by Judas Iscariot is one of the great momentous questions recorded in the Bible for man to consider. Was it the purpose of God that Judas Iscariot should betray Jesus Christ, as recorded in Scripture, and did God create him for that purpose, is a question that should be considered with care, and decided with an unbiased mind.

Before we argue this question according to Scripture, and as an introduction to this subject, we will say by the authority of Scripture, that it was just as necessary to have a Judas in this case as a Jesus Christ, for without a betrayer the Scripture would not have been fulfilled, and no sacrifice made for the race; and, according to the teachings of some of our religious institutions of the present age, the entire race would have been lost, and assigned to an endless hell of misery, to be the compan-

ions of devils that God created to torment the race. Oh God, is this thy love? I shall prove by the Scripture that it was the purpose of God that Judas should betray Jesus Christ, and that God and Jesus Christ knew it when Jesus selected him as one of the disciples of the twelve apostles.

Matt. x. In this chapter Jesus selects his twelve apostles, Judas Iscariot being one of the twelve.

St. John vi. 70, 71: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil. He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve."

Matt. x. He says to his twelve, as he sends them out two by two, as stated in Mark vi. 7, and gave them power over unclean spirits, and to preach the gospel.

Matt. x. "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Verse 20: "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Acts i. 16-20: Peter says, "Men and

brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Verse 20: "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his diocese let another take."

St. John xiii. 18: "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." Verse 11: "For he knew who should betray him; therefore said he, Ye are not all clean."

We will now sum up this subject as we find it in the above Scripture. God the Holy Ghost speaks through the mouth of David, a thousand years before Christ, concerning Judas, which was a guide to them that took Jesus. This is proof that it was the purpose of God that when the time came to fulfill the Scripture in regard to Christ, he would bring into existence this man Judas to betray Jesus Christ, for some man must betray him to fulfill the Scripture, and Judas Iscariot was the man that

God selected to be the betrayer, or the prophecy in Scripture in regard to this case must fall to the ground, for the prophecy was a thousand years before his birth.

Judas Iscariot was chosen one of the twelve apostles. "Jesus answered them, Have not I chosen you twelve, and one of you is a devil. He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve." How positive this statement, "For he it was that should betray him." It does not say that Judas might betray him, but it speaks with emphasis that Judas should betray him; there is no doubt left in this argument; it is final; God and Jesus knew when he selected him for an apostle that he would and must betray him to fulfill the prophecy in Scripture in regard to him. I care not what his previous character might have been; he might have been an angel. According to the nature of Scripture in regard to Judas Iscariot, he must have been a good man when chosen as an apostle, for in the above Scripture, when Jesus sent him out to preach, he gave him power to

heal the sick, to cast out devils, to raise the dead. Now it is not consistent in the nature of these things that Judas could do all that Jesus gave him power to do in case he was a devil when chosen as an apostle, for he must have been a good man, at least in part of the ministry of Jesus Christ before he fell and became a devil, and then in a condition to betray Jesus, as we find it in Scripture. How much good Judas did while holding the office of an apostle, is not known. We find in Mark vi. 12, 13, "And they went out and preached that men should repent; and they cast out many devils, and anointed with oil many that were sick, and healed them." Now Judas must have been among them. It says, they went out and did this healing. This is proof that Judas Iscariot was all right then, and did with the other apostles cast out devils and healed the sick. Was it the purpose of God when he created Judas Iscariot, to betray Jesus Christ? It was, if Scripture is reliable, and born for that purpose, if Scripture be true. Fatalism was a necessity, overruling his life.

Question. What is your opinion in regard to this subject?

Answer. According to the fundamental principles that underlie, and are the basis for Scripture to rest upon, I believe this Scripture to be erroneous and without authority. If true, then Judas Iscariot was without any will power of his own, and the principle involved in the commandments, and the right of power it had over him, and the power of choice invested in him to do or not to do, became a mockery in the sight of God and the world.

Question. Does the Scripture teach that Judas Iscariot was to be the betrayer of Jesus Christ for thirty pieces of silver before he was born?

Answer. It does. We find in the book of Zachariah xi. 12, 13, four hundred and eighty-seven years before Christ, the prophet Zachariah prophesied in regard to the betrayal of Christ, for thirty pieces of silver.

Verse 12 : “ And I said unto them, If ye think good, give me my price, and if not, forbear ; so they weighed for my price thirty pieces of silver.”

This agrees with the Scripture found in Matt. xxvii. 15 : “ Then one of the twelve

called Judas Iscariot, went unto the chief priests," verse 15: "And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

The above proves that it was the purpose of God that Jesus Iscariot was to betray Christ, inevitable, and cannot be avoided.

Question. Was Judas an unbeliever and a devil when he was chosen an apostle?

Answer. He was. If Scripture is reliable in regard to it.

St. John vi. 70, 71: "Jesus answered them," that is the disciples, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve." Verse 64: "But there are some of you that believe not," that is, some of His disciples. For Jesus knew from the beginning who they were that believed not, and who should betray Him.

If there is any force and character to the English language, it is positive by the above Scripture, that Judas Iscariot was

born for this purpose, foreordained and predestinated by God, that Judas should betray Christ, regardless of the will power of Judas. If this Scripture be true, he was a tool ; a machine in the hands of God, to betray Jesus Christ, for he must be betrayed by some one, and Judas was selected by God to betray Him.

If the above Scripture be true, then God and Jesus Christ knew that when they called Judas Iscariot to be a disciple, that he was an unbeliever and a devil, and in that condition, took part of the ministry as one of the twelve.

St. John vi. 64. It says : “ But there are some of you that believe not.” For Jesus knew from the beginning who they were that believed not, and who should betray Him. This is proof that Jesus knew in the beginning, when he made Judas a disciple, that he was a devil and an unbeliever.

If the above Scripture be true, then God is responsible for the conduct of Judas Iscariot in betraying Jesus Christ, and in this condition Judas should not be punished for what he done, if other Scriptures be true. But in view of all this, it says in

Matt, xxvi. 24 : “ The Son of man goeth as it is written of him, but woe unto the man by whom the Son of man is betrayed, it had been good for that man if he had not been born.” Now look at the inconsistency of this Scripture. It was prophesied back in the Jewish world that Judas should betray Jesus Christ for thirty pieces of silver, and in John Chap. vi. verse 64, it says that Jesus knew from the beginning when He chose him for a disciple, that he was an unbeliever. And in verse 70, Jesus called Judas a devil, and in verse 71, it says that Jesus said, “ For he that is Judas, it was that should betray Him.” And in view of all this, Jesus Christ chose him to be one of the twelve disciples, knowing when He made the choice, that Judas Iscariot was a devil and an unbeliever. This is plain Scripture. What shall we do with it? It is at war with the fundamental principles that govern the contents of the new covenant. But someone says, “ Do not criticise the word of God, but take it as it reads and be contented.” Yes, the world has taken it as it reads for the past centuries gone by, and by it the race in this age is in ignorance,

and crime on the increase, for not criticising the Bible, to know whether it is all the word of God or not.

Matt. ix. 4 : “ And Jesus knowing their thoughts said: Wherefore think ye evil in your hearts ?”

This Scripture is evidence that Jesus Christ knew the thoughts of all men, and when he chose Judas Iscariot to be one of His disciples, He knew the thoughts of Judas, and that he was a devil, and would betray Him. If this Scripture is reliable, then there is no excuse for Jesus Christ in making him a disciple, for Jesus and God knew all about him at that time, and God selected him to betray His son Jesus Christ, to redeem a lost race from Adam's transgression. The event of Judas betraying the Son of man was the greatest event that ever took place upon this earth, and as great as the death of the Son; no death of the Son without a betrayer. Judas Iscariot was the most conspicuous of the two in this event, and upon the act of Judas Iscariot hung the eternal destiny of the race, and a redemption secured, and in this condition, Judas Iscariot, the betrayer, was

the key that unlocked the door between the Jew and Gentile, and brought forth the treasure from the prison house, the death of the Son of man; the two co-operated together, to bring about a condition to destroy spiritual death in harmony with the purpose of God. Judas Iscariot, through ignorance, played his part in this great event to redeem the race; while Jesus Christ, through knowledge of this event, became a willing subject as a sacrifice to redeem the race from death that Adam brought on an innocent unborn race; and while Jesus Christ shines in the eternal world as a precious jewel of God, and angels and archangels who behold Judas Iscariot and Jesus Christ co-operating together to bring this event to a close, by nailing the Son of man on the cross, who said in that condition "It is finished," and angels from the portals of heaven, singing to man the redemption of the race through the blood of Jesus Christ, and the betrayer Judas Iscariot. And in view of all this, if this Scripture be true, Jesus Christ mocked and abused Judas Iscariot, after using him as a tool to consummate this

event, by pronouncing a severe woe upon Judas for betraying Him.

Matt. xxvi. 24 : “The Son of man goeth as it is written of Him, but woe unto that man by whom the Son of man is betrayed ; it had been good for that man if he had not been born.”

St. Luke xxii. 21, 22 : “But, behold, the hand of him that betrayeth me is with me on the table, and truly the Son of man goeth, as it was determined ; but woe unto that man by whom he is betrayed.”

Examine this Scripture in regard to this event, as we find it, then see if it is necessary to criticise this Scripture, by the intelligence and culture of mind in this age of the nineteenth century.

The above Scripture in this chapter is proof of the determination of God as prophesied in the Old Testament and also in the New; that Judas Iscariot was born and chosen for this purpose, and God and Jesus Christ knew, when God chose him as a disciple, that Judas was an unbeliever and a devil, and God selected him for the express purpose to betray Jesus Christ. And because Judas did as God purposed he

should do to bring about this sacrifice, then Jesus from his own mouth pronounced this woe upon Judas Iscariot for doing just what God purposed he should do, and Jesus Christ knew it when He chose him.

St. John xvii. 12: Now, notice what Jesus says: "While I was with them in the world I kept them in thy name"; that is the name of God, and not Himself; "those that thou gavest me I have kept, and none of them are lost, but the son of perdition," that is ruin, loss, death, that the Scripture might be fulfilled.

Reader, do you want this any plainer? According to the Scriptures as prophesied, Judas Iscariot was chosen hundreds of years before his birth, by God, as a vessel of dishonor, and doomed to this condition. And now after God has used him to carry out His purpose, God, whose name is love, damns him, if this above Scripture be true; but thank God it is not all true, which I will show as I proceed.

I will now compare Scripture and see if they harmonize together and no collision.

St. John vii. 70. A. D. 32. Jesus was at Capernaum preaching the gospel, and

while there he said to his disciples, "Have not I chosen you twelve, and one of you is a devil."

A. D. 33. We find in St. John xiii. 27: "And after the sop Satan entered into him." One year before this Jesus called Judas a devil. If Judas was a devil then, he was before he took the sop, to have Satan enter into him, for he could not be a devil without having Satan into him, according to this Scripture. Here is a collision which is true according to the principle involved in the new covenant. Judas did not fall until just before the betrayal. Judas was a good man at the time that Jesus said he was a devil. Did Jesus make that remark to Judas and his disciples at that time? No, never, never. If he did, Jesus with his own mouth destroys the foundation of the new covenant, and wipes out the freedom of man to make a choice, and leaves man without any responsibility,

Matt. x. We find in this chapter, that Jesus selected Judas Iscariot as one of his twelve disciples, to preach his gospel and build up the spiritual kingdom of heaven in the souls of men. Jesus gave the twelve

power to preach, and heal the sick, and cast out devils; and they went and preached, and healed the sick, and cast out devils. Now comes the question. How could Judas Iscariot cast out devils while he was a devil himself? This is mockery; it is in opposition to the immutable law of God.

St. John ii. 24, 25: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man." Chap. vi. 64: "But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him." There is no chance here for an argument; it says that Jesus knew all men, and what was in man. Jesus said, "There are some of you," that is Judas, "that believed not, for Jesus knew from the beginning who they were that believed not, and who should betray him." What beginning? When was this beginning? It was the time Jesus selected his twelve disciples, and Judas Iscariot being one of them. Now if this Scripture is reliable, Jesus knew that Ju-

das Iscariot was an unbeliever and a devil at the time he selected his twelve apostles. If not, then there is no meaning to Scripture. The facts of this case are as follows, and the principle in this matter, evolving from Scripture, will justify the statement. It is contrary, and not in harmony with the law and doctrine contained in the New Testament, that God, through Jesus Christ, would select a devil as one of the twelve to introduce and preach the gospel of the new dispensation to the world as final, and the last covenant to redeem the race of man from spiritual death, Would God and Jesus Christ select a devil for a disciple to take part in building up the church of God, when he has forbidden the churches in all ages to keep themselves clean; and not allow a devil to preach to the world. Would God be a hypocrite, and do what he forbid man to do? Never, never. When God selected those twelve disciples, they were clean, and fit subjects to introduce the word of God to the world. Man, then as now, was made subject to sin, and liable to fall. This was the case with our dear brother Judas Iscariot—he fell.

Let us examine the make-up of Judas Iscariot as we find him portrayed in Scripture. One failing we find in Judas, and it was a besetting sin to him—he was a lover of money, and greedy to get it. This was the besetting sin that caused the fall of Judas Iscariot; and in view of this, we find that Judas, with all of his failings, was a man of love and deep sympathy towards his fellow man. While Judas was in this condition of lusting after money, he yielded to the temptation that he created within himself.

Matt. xxvi. 14, 15: “Went unto the chief priests and covenanted with them for thirty pieces of silver, and from that time he sought opportunity to betray him.” Verse 48: “And Judas betrayed Jesus with a kiss.” Chap. xxvii. “And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood; and

he cast down the pieces of silver in the temple and departed and went and hanged himself." Through ignorance and the effect of sin, Judas became spiritually blind, but when he saw the effect of that betrayal he became convicted and condemned in his soul for the crime, and repented, saying, as an honest man would say, "I have sinned in that I have betrayed the innocent blood." And in this condition, with a sense of this crime he repented and acknowledged to the world that he had betrayed innocent blood. With the guilt resting upon his soul he became insane, and went and hanged himself. If this Scripture be reliable, this betrayal had to be made to fulfill the Scripture. Judas Iscariot was the man selected by God to betray Jesus Christ. Judas Iscariot, when chosen a disciple, was ignorant as to what the purpose of God was in selecting him to take part in this ministry. In this case Judas Iscariot was as innocent as a child as to the purpose of God in selecting him as a disciple to take part in the consummation of this great event; and his part to perform in the consummation of this event

was to betray Jesus Christ, as we find it in Scripture. And in this condition of ignorance on the part of Judas, he betrayed the Son of man, and when he found that he had betrayed innocent blood, Judas felt condemned for the crime, which was the effect of the immutable law of cause and effect. And in view of all this, who is responsible for this betrayal, God or Judas Iscariot? We will admit that Judas acted with his free will power after being selected. Should that make him responsible for the crime, when God placed him there, and not a choice of Judas, to carry out the purpose of God by putting Judas in a position to make him a betrayer? Justice and equity speak from the portals of heaven, and declare that God is responsible, and not Judas Iscariot.

Judas Iscariot was not lost from God, for he still remained his disobedient son. He was lost from the part he took as a disciple, and the office was taken away from him, and his diocese given to another, and the son of perdition, which means ruin, loss, death. It ruined Judas when he lost his discipleship; it was a loss to him; he

disobeyed the law of God, which is death in a figure, but the true meaning is punishment for sin, not eternal, but limited, for the good of Judas.

In view of the above Scripture, touching this question of Judas Iscariot, it is positive proof that fatalism with man is true, and especially in the case of Judas Iscariot. I have presented enough Scripture in this of Judas Iscariot to prove that God created Judas to be a disciple and to betray Jesus Christ, knowing when he selected him that he would in the nature of his own being, and that he would do it through his ignorance, not knowing the effect of it. According to the law of justice and equity, God cannot hold man responsible for his acts in case God interferes with the freedom of man, and places him in a position not of his own choice. In view of this, and in harmony with the law of justice and equity, God must be responsible for the acts of man while acting in this condition, and be released from the effects of those acts.

This was the precise case with Judas Iscariot, if Scripture be true touching this

question. It says in the above Scripture that God purposed that Judas Iscariot should be born for the purpose to betray Jesus Christ, by placing him in a position not of his own choice. God brought Judas into this world with no choice of his own. He gave him His nature by His own law, with no choice of his own, and through his nature and the condition that he was placed in, and the surroundings of Judas Iscariot gave him a character ; let it be good or bad. Judas grew up to be a man, and when the time came to have the Scripture fulfilled in regard to Judas, God now interferes with the freedom and avocation of Judas, and through the person of Jesus Christ God selects Judas Iscariot for one of His apostles, placing Judas in a position not of his own choice. He accepted the position, and his accepting this position by his own freedom did not destroy the principle embodied in the law of justice and equity, and did not excuse God from His responsibility in placing Judas in that position of a disciple. When God placed Judas Iscariot in that position, to bring about the betrayal of Jesus Christ, God then

became responsible by law for all the acts done by Judas while holding that position. God selected Judas for that position, for the purpose of betraying Jesus Christ. If God would not have interfered, and left Judas in his daily avocation, he never would have betrayed Jesus Christ. For it was the position that God placed Judas in was the means; and the nature of this position that surrounded the being of Judas Iscariot led him to betray the Son of man. And in view of this fact, and the principle of justice that governs all law, God is responsible, and not Judas Iscariot. If there is any meaning to this Scripture touching this case, then Judas Iscariot should be released and exonerated, and not punished for the betrayal of Jesus Christ.

In view of all this, when Judas Iscariot, according to Scripture, found that he had betrayed innocent blood, he was sorry and repented, and went and gave the silver back to the priests, and said, "I have sinned," and acknowledged this sin to the world as soon as he became guilty of the crime, and felt so bad about it that he went and hanged himself.

Where is the consistency of this Scripture? Do we find the principle of justice and equity embodied in it, as we find it in this case of Judas Iscariot? Is God love? Does He act upon the principles of His own attributes? If so, do we find it in this case, in this consideration now before us? If the Scripture be true touching this case, then God is a traitor, and beneath the notice of man, that He created.

Scripture tells us that God made Judas Iscariot for the express purpose to betray Jesus Christ, and when the time came He selected him as one of the apostles, and in this selection, if this Scripture be true, then took the advantage of the ignorance of Judas Iscariot, and placed him in the position of an apostle, knowing when He put him there, that Judas, while acting in that position, would betray the Son of man, just as God purposed he should, as we find in the Scripture that we have referred to. Why did Judas feel condemned? Because he betrayed Jesus Christ through ignorance, not knowing the effect of betrayal while occupying that position, that God was responsible for selecting Judas Iscariot to

take a part in the ministry, and through ignorance on his part as to what would occur while in the ministry. And in view of these facts, we find some Scripture condemning Judas as the son of perdition, and Jesus pronounced a woe upon him, and says: "It had been better if he had never been born, than to betray the Son of man." Look at the mockery of this Scripture, where it says to the world that God created Judas Iscariot, for the purpose of betraying Jesus Christ; and because he did betray Him through ignorance, then Scripture says that God and Jesus Christ condemned Judas for the act, and call him son of perdition.

Oh ! Consistency, thou art a jewel. And in the name of reason and common sense, is there any to be found in this Scripture touching this case. And in view of all these facts, we find in this age of the nineteenth century, some very pious people saying to the world: "Do not criticise the Scripture, but take it as it reads, and do not reason with it on your part, for it is all the word of God." Oh ! mother of ignorance, thou art a child of hell. And while

truth is smothering under the debris of this element, and through the development of mind, truth must and will come forth and shine as a precious jewel of God, and dictate its rights to the world as an attribute of God. And upon the walls of this walls will be written these words: "Truth hath conquered," the principle that evolved from the death of the Son of man and Judas Iscariot, the betrayer.

Jesus Christ and Judas Iscariot were two of the greatest benefactors that the world ever produced. Through these two the redemption of the world was secured, and without the co-operation of the two, the world would have remained in spiritual darkness. Judas Iscariot was a necessary element in taking a part with Jesus Christ to bring about and consummate this great event, the redemption of the world. And if there is any truth in the fundamental principles of Scripture, then Judas Iscariot, as a finite spirit, is a bright and shining light in the paradise of God. And in view of this, we hardly ever hear an ecclesiastic of some of our churches speak a kind word in behalf of Judas Iscariot, but hear from their pulpits Judas, the son of perdition, the lost soul, eternally lost.

CHAPTER XIX.

EQUITY.

EQUITY, that impartial principle that crowns the Godhead, the great equilibrium that holds the universe in its place. Eternity would be void of a name, and non-entity would be its annihilation, and the light of this universe would lose its power, and leave the nations of the earth to grope their way in darkness. Withdraw the principle of equity from the Godhead, the earth would be void of an equilibrium to guide its course and hold it in its orbit. Disrobe the earth of this great impartial principle that evolves from equity, equilibrium would lose its power. World after world would meet in collision, and be as if they never existed. God would be helpless in the government of the starry worlds, and they would be left alone to float in space only to clash and dash each other to pieces. Equity, the great essential attribute of God, that holds the worlds

together in harmony with each other, that educates the nations of the earth on an equilibrium that will elevate them on a high plane of civilization and Christianity. Take away the principle that evolves from equity, and the power enclosed within, it would disrobe the nations of earth of that impartial principle, and leave them as the beasts of the field, and instead of a spiritual cultivation, man would be led and governed by the animal, and through the product of that education, human blood would flow upon the streets of the great cities of the world, and instead of civilization and Christianity as the guiding element, based upon the principle of equity, equilibrium would lose its power, and the nations of the earth left to themselves without a system of order to guide them only in the way of destruction and death, and never to be remembered as an entity of man, and only to remain throughout all eternity as if it never existed.

The planets in their solar system move in their orbits through the principle of equity and equilibrium. The basis of those elements that attract and repel, and

hold the planets in their respective places, through the wisdom and power of God. The immutable law of God is unchangeable. A man or nation that does not honor or respect the law of equity and ignores it, must suffer the penalty in proportion of the magnitude of the crime for disobedience.

Equity is an equalizer to make equal, and gives equilibrium to all things: equality of weight; power or force; level position, these elements, and these alone, if honored and cultivated into the hearts of the people as an established principle to guide them to all the affairs pertaining to life, it would create heaven in the hearts of the nations, and scatter hell to the four winds of the earth. Human blood would cease to flow through strife and carnage of war; peace and good will to men would take its place, and as a reward, God would open the windows of heaven and pour out a blessing upon the nations of the earth that could not be contained; angels would visit the earth in pride and not in shame. These principles established and put in practice and lived up to as a rule of life, would turn

the prisons into reformatory schools; there would be no thieves to molest; man could sleep in his castle without bolt or lock to protect.

Equity is the great principle that underlies the universe, the foundation for all principles to rest upon, the guiding star to educate and elevate man with an equilibrium that will make him a fit subject to co-operate with God in the final consummation of all things to himself. Through equity Jesus Christ gave His life to save a lost world. Equity gave life to the new covenant and made it the shining star to disperse darkness from the nations of the earth, and to be the great pyramid of the world, to reconcile the nations in harmony with the principle that evolves from it. Upon the principle of equity, God made the worlds, and gave the planetary system an equilibrium to guide and hold them in their places. Withdraw these great principles from the universe, and nonentity would be the final result. Equity is the foundation of all civilization and Christianity among the nations of the earth. It is the keystone of the new

covenant to christianize the world, and bring it in subjection to the obedience and bow in humility, and honor its authority.

Some three centuries past, Galileo, that great and noble man, was brought into existence as an entity by the power of God, and one of the greatest benefactors the world ever produced. He was born a natural astronomer, and the principle of equity and equilibrium were the basis and guiding star in giving to the world an education unknown to man in that age. The nations of the earth were in a condition of lethargy and ignorance. He was born a chosen vessel to introduce a new truth to the world. The burden of this truth rested upon him to hurl it to the nations of the earth, though his life be in jeopardy for its introduction; it must be executed and brought to the surface though blood follows its path. Galileo, true to his nature, and his God, came to the front with his life in his hand, and announced to the world that this earth did revolve, and was not flat and stationary. The result of that announcement to the ignorance of man in that age, did not surprise the great princi-

ple of equity, but expected strife and bloodshed as the result of a great truth made known to man.

Now comes the time when Galileo must be tested, and tried as by fire—the faith and confidence he had in an invisible God. He stood the test, and said to the world, The earth revolves. The great bombshell of truth then exploded; it startled the world, and caused the science of that age to tremble, and brought the theologians of the Christian religion of that age to awake from their ignorance and superstition of a false devotion to God; but while the scales were still upon their eyes, believing that the earth was flat, and did not move, and a part of their dogma, fearing that their church was in danger of destruction, they ordered Galileo to close his mouth and keep silent, or death would be his doom. This was a severe trial for Galileo to pass through; it was life or death to Galileo, and this truth, in that age that God sent him to give to the world. Galileo, as a thinking man, kept silent for a time, but while in consideration as to the purpose of what he was born for, it filled his soul,

and again he gave vent to his feelings, and speaks to the world and says, The earth revolves. Through this announcement once more, through the great man Galileo, the church forgot their God, and forgot that murder, the greatest crime on earth committed by man; but under the light of their pretended religion, they murdered Galileo in cool blood for advocating a truth that stands as a pyramid to the civilized nations of the nineteenth century, and and will continue on to stand down to the end of time. The name of Galileo, the great astronomer, will live in history, and remain as a monument to the nations of the earth until man ceases to be born. This is only one case among thousands of others, where blood has followed its path through executing its authority. Truth, the basis of equity, has moved heaven and earth at times to bring this noble principle to the surface out of the debris of ignorance, caused by the education of a false doctrine, taking darkness for light, being deceived thereby.

Jesus Christ, the Son of God, when nailed upon the cross, and shed his blood

to redeem man from death, speaks to the world, "It is finished;" equity then puts on its wedding garments and speaks from the portal of heaven that God is no respecter of persons. Equity, the great principle that gives honor and dignity to the Godhead as an attribute, knows no nationality nor color, but speaks to man with an impartial principle, "Do ye unto others as ye would have them do unto you." The nations of the earth, if living in harmony with this principle, would give honor and glory to the authority evolving from equity. Jesus Christ speaks to the world as man never spake before, and says that upon equity hangs the destiny of man. It is the foundation of the new covenant, the life principle that brings salvation to man. From it comes the issues of life and a true balance in all things. Man educated with that glorious principle, equilibrium, makes him a fit subject to deal out equity in all things pertaining to his life; he bows to its authority with his eyes fixed to that goal that will lead him into the kingdom of heaven.

Equity is a leading attribute of God,

containing the elements of justice, impartiality, fairness; and into this attribute of equity is inclosed the infinite love of God, speaking in silence to the spirit of man, that whoever, without respect of persons, bows in humility and obedience to the authority of the principle of equity that issues from the fountain of God, shall be honored and blessed with a reward and a crown of glory in that world that knows no death. Equity has no line of distinction drawn between man and man; it reaches out its hand to the poor and the pauper of earth just as willingly as to the high and lofty that occupy the great positions of earth. It knows but one happiness, which is heaven within; it recognizes that man with a broken heart and a contrite spirit, who bows in obedience to the authority of equity, let him be high or low, rich or poor. Equity, the infinite principle that holds the universe in its place, and in the advanced thought and culture of the nineteenth century, cannot look upon sin with the least degree of allowance. The high and lofty, as well as the low, must be judged in harmony with the law of equity, giving equal rights to all.

When the man Jesus Christ was nailed upon the cross, the spirit and principle of equity had a new resurrection through the body and blood of that sacrifice, and in place of the letter and of death, contained in the Jewish covenant, it gave man life and a blessed immortality beyond the grave. Equity, through that sacrifice, was honored; it gave new life to the nations of the earth through the constitution of the new covenant that was established through the principles of justice, impartiality, fairness, that noble attribute of equity that shines and holds its scepter as an emblem of sovereignty over the nations of the earth through the new covenant that gave its birth, speaking to the world that this covenant is the last and final covenant that will be issued from the courts of heaven for the salvation of the human race. Equity is the basis of the door, the way, the life, through the Spirit of God that was manifested in the flesh, and gave the body as a spotless sacrifice to redeem man from the curse of the Jewish law into the liberty of the new covenant. Equity is written upon its walls—the only way that man

can secure a place in the kingdom of heaven.

The religion of the new dispensation has its basis upon equity, the principle that gives character and nobility to the constitution of the new covenant—equity the foremost principle incorporated into the religion that Jesus Christ introduced into this world, broad enough, with an impartial spirit, with the wings of love and mercy extending over the entire earth, speaking from the courts of its authority, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” What an impartial invitation Christ gives to man—equity written in letters of blood upon the walls of the second covenant—the invisible God speaking to man through his angel, saying, “Him that is athirst, Come; and whosoever will, let him take of the water of life freely.” Withdraw the principle of equity from the religion of Jesus Christ, the world would be without an equilibrium, and in harmony with the carnal mind of man. The rich, in that condition, could buy their way into heaven, while the poor, without a friend, would be left into the slums of hell.

John viii. While Jesus was in the temple, he sat down and taught them; and while there, the scribes and Pharisees, who were under Jewish authority, who felt exalted above the common people while in worship to God, would through their pride and supposed nobility of character, while in their worship, as a habit and part of their religion, strain at gnats and swallow camels, and while in the act of swallowing one of these camels, some Scribes and Pharisees, the so-called saints of the Jewish church, brought unto Christ a poor woman taken in adultery, in the very act. Imagine for a moment how those proud Pharisees felt; listen a moment to their thoughts, thinking within themselves, "Jesus, we think we have you in a tight place. Moses in the law commanded that such should be stoned; but what sayest thou?" But Jesus Christ, the Son of God, soon put them to silence through executing the principle of equity. Jesus stooped down and with his finger wrote on the ground, and said unto them, "He that is without sin among you, let him first cast a stone at her."

In a few moments these white-washed saints of the Jewish church left one by one until they all were gone, and Jesus the son of God left alone with this poor, weak woman that fell from the path of virtue. Did Jesus, the son of God, forsake this poor woman while in this condition? No, no, he did not, neither did He condemn her, but through the loving soul of our elder brother, He said, "Go and sin no more." Jesus Christ, the son of God, was clothed with the purity and holiness from God; based upon equity, the immortal principle of justice; impartiality, that equalizes and deals out justice to man, and speaks to the world. No more eye for eye and tooth for tooth, but let this principle be foremost in your daily acts; render good for evil. This example that Christ made in this case, we should imitate, and help lift the unfortunate from the gutter of death, and not stain at nats, as the Scribes and Pharisees did in trying to stone to death this poor woman that fell, whom Jesus succored and helped in time of need.

This act in Jesus Christ was glorious in

its character, and written as a memorial, and placed in Scripture as an immortal principle for man to imitate; in this act of our Elder Brother in defending this poor woman from being stoned to death by the proud and haughty Pharisees of the Jewish world. Equity, with its glory, brightness, luster and splendor, was honored and exalted through Jesus Christ as the leading principle incorporated in the new covenant, and the basis of the Christian religion of this dispensation. Jesus Christ came into the world to save sinners, and in this case He saved a poor woman that fell from virtue into the gutter of prostitution, only to be stoned to death by the Scribes and Pharisees. Jesus Christ in this act showed Himself a man, true to His God, through the exercise of His authority, and denounced the woes upon the Scribes and Pharisees, found in Matt. xxiii: "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, Scribes and Pharisees,

hypocrites, for ye devour widows houses, and for a pretense make long prayer ; therefore ye shall receive the greater damnation.

“ Woe unto you, Scribes and Pharisees, hypocrites, for ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

“ Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law: judgment, mercy and faith” ; these ought ye to have done, and not to leave the other undone, that is pay the expense of the church.

“ Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

“ Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?

“ Ye blind guides, which strain at a gnat and swallow a camel.

“ For they say and do not ; for they bind heavy burdens and grievous to be borne,

and lay them on man's shoulders ; but they themselves will not move them with one of their fingers.

“ But all their works they do for to be seen of men; they make broad their phylacteries,” that means, their parchment with Scriptures written on it, “and enlarge the borders of their garments.”

“ And love the uppermost rooms at feasts, and the chief seats in the synagogues,

“ And greetings in the market, and to be called of men: Rabbi, Rabbi,” meaning a Jewish doctor, chief, master.

What an example for the chosen people of God to give to the world, to civilize it and christianize it. Is it a wonder that Jesus Christ, the son of God, pronounced these woes upon that people, and the final destruction of their nationality in A. D. 70 ? They lost sight as a people, of the principle of equity, and put it under their feet, and cultivated vanity in its place, and by it became blind and fell, and great was the fall.

The cultivated intelligence of the nineteenth century, is considering the con-

dition of the Christian world, with an impartial view, based upon the principle of equity, and with an honest examination into some of our religious institutions of this age of the Gentile world. How do we find them, and what is their condition? Do we find any Scribes and Pharisees, hypocrites, in the present age, as in the Jewish age? Let these institutions answer themselves. Scribes and Pharisees, hypocrites, are written upon the wall of their profession and institution, standing out like a pyramid to the world for man to behold, and while in the act of looking at it, it causes the worst sinner upon earth to shed tears and mourn over its condition. Heaven is draped in mourning; angels weep over its condition. Equity, that impartial principle of justice is lost sight of by these Gentile Scribes and Pharisees, hypocrites, of the nineteenth century, and buried beneath the debris of their religion, only to receive the greater damnation, as they of the Jewish world.

Pharisaism has found its way down through nineteen centuries, and holding a prominent place in some of our religious in-

stitutions of this age. When we see a member of a religious institution love the uppermost rooms at a feast, and the chief seats in the church, and the work they do for to be seen of man, and who make clean the outside of the cup and of the platter, but within they are full of extortion and excess, and swell up in the attitude to stain at a gnat and swallow a camel, I say, when we see a person of this character, beware, watch him for he will pick your pickets if an opportunity is open. Is there any of this kind to-day? I hope not. I wished there was none. But notwithstanding I will obey the voice from heaven that speaks to man and says, "Be wise as a serpent and harmless as a dove," and when one of these approach you in the attitude of straining at a gnat and getting ready to swallow a camel, beware, and be sure you know your money is in a safe place.

If this world is ever civilized and Christianized, it must be done upon the basis of equity, that impartial principle that gives character and nobility to the Godhead. This attribute of God gives to the world equality. Equalizing all things through an

equilibrium that holds the universe together, and as a principle educated in man, would in its nature and in time destroy the unbalanced principle of Phariseism from the religious institution of this age, and in its place, equity and equilibrium would shine in its splendor, and written upon the walls of these institution as an eternal principle, and upheld by the power of God, that speaks to the world and says, "I am no respecter of persons; equal rights to all; and this poor woman that was caught in adultery is my erring daughter, and I will not allow the Pharisaism of the Jewish age to stone her to death, but will, through her sorrowful soul, extend to her the benefit of My love, and My justice evolving from the principle of equity."

Matt. Chapter vi. It is claimed by some of our early writers that St. Matthew wrote this book, and he wrote it in Hebrew. When it was written is a question. Some writers claim it was written between 50 and 60 A. D.; some writers claim it was written later. We find in this chapter where Jesus Christ commanded His disciples to pray after this manner, and then

repeated a prayer of form. Ritual in its character, it was a model prayer. We find in this chapter all manner of prayer, except this formal prayer, is now abolished, and this formal prayer to be the standard prayer to be used in His church, that He came to establish.

Dear reader, where is our religious institutions to-day? Do they follow this command that Jesus Christ gave to the world as final, or do we find them doing just what Jesus Christ condemned and abolished? Judge for yourselves. Jesus says: "By the fruit ye shall know them." It is a question whether Jesus Christ repeated this prayer word for word as we find it in King James version. If this prayer was intended to have it bases upon the principle of equity, coming from God through Jesus Christ, then it is evident from the contents of this prayer that Jesus Christ never repeated this prayer as found in King James version. There is one mistake in this prayer, that is the word lead. "Lead us not into temptation." If that word lead is correct in its literal language, coming from God through Jesus Christ, then it is

evident that God is at war with Himself, the Bible stands as a libel before the world. If this word lead is correct, then it is proof of itself that God does lead man into temptation, and after God has led him there, then man must beg and pray to God to deliver him from evil. If this be true, man has no power and freedom. He becomes a mere tool for God to play with. God leads man into temptation, then this God, with His dignified authority, having man under His control, and says, "Beg and pray like a good fellow, and I will deliver you from evil."

Is this the God of this universe, that says in Chap. xxvi. 41, "Watch and pray that ye enter not into temptation"? No, this is not the God that speaks here, and says, "Lead us not into temptation," The God that says this is the Jewish imaginary God, and the very God hurled from many a pulpit in this age of the nineteenth century. Where is the principle of equity, that beautiful attribute that robes the Godhead with perfection? If the word lead be true, then equity is buried under the debris of ignorance, and still nursed

by most of our religious institutions of this age, who repeat from their pulpits the Lord's Prayer, "Lead us not into temptation."

James i. 13: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." Here is a collision. It says here positively that God tempteth no man. If so, then God will not lead him into temptation; then why pray to God not to lead us into temptation? This, in the light of common sense and reason, and equity, is mockery in the sight of God and man; and every time this prayer is repeated from the pulpits of this land by saying, "Lead us not into temptation," is mockery in the sight of that God that says, "Neither tempteth he any man."

The late new version is correct, and in harmony with the principles that govern Scripture; and instead of saying, "Lead us," it says, "Leave us not into temptation." That is reason and common sense, and based upon equity, that impartial principle of justice that gives character and nobility to God.

Now comes the question, Why do the most of the religious institutions of the present age hold on to that word, "Lead us not into temptation," and not accept the word, "Leave us not into temptation," as given in the new version? In the first place the word "leave" is too liberal in its character, and instead of keeping up to the advanced thought and culture, by progression, the principle that comes from equity, which will correct all mistakes made in the back versions, they prefer to remain in the old pagan theology, for fear they may lose their grip and influence over man, and hold him in ignorance and Pharisaism. Institutions of this character are born with the seed of the Jewish Scribe and Pharisee, that has found its way down through the past centuries, and these very institutions that hold on to this word "lead," and ignore every liberal religious institution that has forever left behind that word "lead," and accepted the word "Leave up not into temptation," is evidence of itself that the nature and principle of their acts are Pharisaism. And at the present time equity is a stranger to all re-

ligious institutions of that character. They claim to be the light and salt of the earth, to christianize the world to the doctrine they advocate, and in all the advanced thought and culture of this age they still cling to the old pagan theology, saying while in prayer, "Lead us not into temptation," and every time they breathe that word out, "Lead," they insult God, and bring a reproach upon the religion of Jesus Christ.

This modern Pharisaism that exists to-day in the nineteenth century, is afraid to drop that word "lead" out of the Lord's Prayer, and accept the word "Leave us not into temptation." They fear that their members will get their eyes opened, and begin to think if that word "lead" is wrong, then there may be a great many other words in the same condition, and shake their faith in the religion they advocate to the world as final; and in this condition the leaders hold on to the old dogma, regardless of the result, that they might hold their flock together in ignorance as to the true meaning of that word, "lead." These institutions claim to be

the only ecclesiastical church in the world that God recognizes as the true church for the race to enter into the kingdom of heaven. Any religious institution outside of this, that don't believe as they do, is branded as not ecclesiastical and bastards to God. This was the condition of the Jewish Scribes and Pharisees that Jesus Christ pronounced his woes upon. These institutions will not worship with a liberal religious institution that does not believe in the doctrine of vicarious atonement and the Trinity, and eternal misery and a personal devil, and that the word "lead" is correct, and the word "leave," as we find it in the new version, is not to be accepted. This is Pharisaism, and the glorious principle of equity is a stranger to their religion. Is there any Scripture in the Bible that speaks to us and says we must believe the above statements to get life? No, not any; but Jesus says, "If ye would have life, keep the commandments." This is what we must do and believe in to get the new birth, which is life. Have we got to get this life in these Pharisaic institutions by believing their heathen pagan dogma,

if not, be lost in eternal misery? Oh, consistency, thou art a jewel. Can it be found in any institution of this character? This is modern Pharisaism that strains at a gnat and swallows a camel. This is the class that compass sea and land to make one proselyte, and when he is made, "ye make him two-fold more the child of hell than yourselves."

We have to regret that the biographies of Jesus were not written by himself, but were made up after his death from recollections of the writers themselves, or from traditions obtained from others, and hence many of his sayings are vague declarations, difficult to be understood in their practical bearings; whereas if we had him present among us to explain his meaning, or if we had an additional line or two, which may have been uttered by him, but which may have been omitted by the biographer, we would have no difficulty in understanding him. Our only resource, therefore, is to fall back upon our judgment, and interpret all such passages according to the spirit, and not according to the letter.

This is the condition of the word "lead" in the Lord's Prayer. If Christ uttered this word "lead," then his doctrine is proof of itself that it is at war with the Scripture. There is one consideration to be observed in this case, and it is this: This word "lead" found in the Lord's Prayer, with the surroundings of it, is not in harmony with the principle of equity, from the fact that all of the sayings of Christ are based upon equity, except a few we find in his sayings. We find another blunder that will not bear the test of justice and equity, in Luke xiv. 26: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

It is to be regretted that this passage was not corrected in the late revision. It seems very strange that we should be required to love our enemies, and at the same time to hate our families and kinsmen; and it suggests some serious error somewhere. Its true sense is found in Matt. x. 37: "He that loves father and mother more than me is not worthy of me; and he that loves son

or daughter more than me is not worthy of me." This last text is correct, for it is based upon God's eternal principle of justice and equity, while the other is demoralizing, and not in harmony with the principles that govern Scripture. The word "lead," in the Lord's Prayer should be left out, and the word "leave" put into its place.

This last text is, undoubtedly, the true rendering of Christ's words, it being reasonable and consistent with other Scripture. But Luke's words are simply revolting and unworthy of Jesus. It would seem hardly necessary to allude to the fact that this text has been so construed as to be inconsistent with the spirit of Christianity. Wherever any Scripture is mentioned in the Bible, that has not the principle of equity as its basis, is spurious, and not reliable; and in the light and truth of all this, some religious institutions of this age close their eyes to it, and hold on to these texts that are inconsistent with the spirit of the religion that they profess as their dogma. This is proof of itself that these institutions are not progressing, and are unworthy

for the world to consider that they are the true church of God, but remain contented in those ignorant ruts that belong to ancient Pharisaism, and always ready to condemn an advanced truth revealed from God to man, through activity and study. As to the purpose of God through that impartial principle of equity, and in the consideration of the above statement, in what condition do we find the Christian religion in this age of the nineteenth century? Is it advancing and progressing in harmony with the great principles incorporated in the new covenant, that it might be able, through the culture of the spirit of God, to christianize the world with that religion that Jesus Christ established to destroy death, and give life to the race of man? It is to be regretted that we do not find the Christian religion in that condition and harmony, as laid down in the gospel, to demand and respect from God to bless and give them power through the spirit to bring about the great consummation of the race to God, that Jesus Christ might see the travail of His soul and be satisfied.

Instead of being obedient to the laws of

God, in harmony with the spirit and progression on in the light of truth as God reveals it to man, these institutions, like the Pharisee of old, hold on and advocate words found in Scripture without authority and vague in its meaning, clinging with tenacity to the Calvinistic dogma, the seed of Paganism that had its root from Pharisaism in the apostolic age. And in this condition of the religious world, where shall we find equity honored ; that noble attribute of God that gives character of perfection to the Godhead ? Go to the uncivilized race in the dark parts of Africa, you will find the principle of equity born in the hearts of the heathen. Why is it that crime is on the increase ? The reason and common sense of man tells him why it is. If the Christian religion of this age was living up to the laws of God, crime would decrease and not increase. This is proof that God is not with them, and does not recognize Pharisaism in any age of the world. If there is any meaning to Scripture, then it is proof of itself, that the Christian religion in this age is a failure, and will never be the means of converting the world to God.

CHAPTER XX.

IS THE CHRISTIAN RELIGION OF THIS AGE A
FAILURE?

Answer. If the constitution of the law that is incorporated in the new covenant be true, then the present system of the Christian religion of the nineteenth century, and its effects upon the race, and and its operations in the minds of the people, and the character of the nations of the earth, shaped through its operation, is evidence of itself that it is a failure, and soon to be obliterated, and be as if it never had been. Its influence upon the race has caused the earth to be covered with darkness, through the influence of an apostate religion, which will soon find its grave at the consummation of this Gentile age. And the race to-day is in ignorance of God's plan for the recovery of the world from sin and in its consequences, and under the false idea that the nominal church in its present condition, is the sole agency for

its accomplishment. The condition of the world to-day, after the gospel has been preached for nearly nineteen centuries, is such as to awaken serious doubt in every thoughtful mind so misinformed; and such doubts are not easily surmounted with anything short of the truth. In fact, to every thoughtful observer one of two things must be apparent; either the present religion has made a great mistake in supposing that in the present age and in her present condition her office has been to convert the world, or else God's plan has been a miserable failure. Which horn of the dilemma shall we accept? Many have, and many more, doubtless, will accept the latter, and swell the ranks of infidelity, either covertly or openly, in one way or the other, worshipping and serving the creature instead of the creator. Is there not enough here to sadden the hearts of thoughtful Christians?

We find the following published by the London Missionary Society, and afterwards in the United States by the Woman's Presbyterian Board of Missions. It is termed "A Mute Appeal on behalf of Foreign Missions":

“The ideas of some are very misty and indefinite in regard to the world’s spiritual condition. We hear of glorious revival work at home and abroad ; of fresh missionary efforts in various directions ; of one country after another opening to the gospel, and of large sums being devoted to its spread, and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated to-day that the world’s population is 1,424,000,000, and by studying the condition, we will see that considerably more than one-half, nearly two-thirds, are still totally heathen, and the remainder are mostly either followers of Mohammed or members of those great apostate churches, whose religion is practically a christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country, have lapsed into infidelity, a darkness, if possible, deeper than even that of heathenism. And how many are blinded by superstition, or buried in extreme ignor-

ance. So that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who bear His name have apostatized from His faith, 170 millions more bow before Mahomet, and the vast remainder of mankind are to this day worshippers of stocks and stones of their own ancestors of dead heroes."

Truly this is a sad picture, and though the condition represent shades of difference between heathens, Mohammedans and Jews all are alike, in total ignorance of Christ. Some might at first suppose that this view with reference to the proportion of Christians, is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestants is far in excess of the true number. Sixteen millions would we believe more nearly express the number of professing church members of adult years, and one million would, we fear, be far too liberal an estimate of the "little flock," the "sanctified in Christ Jesus," who "walk not after the flesh but after the spirit." It should be borne in mind that a large pro-

portion of church members, always numbered in the reckoning are young children and infants. Specially is this the case in the countries of Europe. In many of these children are reckoned church members from earliest infancy. But dark as this picture appears, it is not the darkest picture that fallen humanity presents. The above condition only represents the present living generations. When we consider the fact that century after century of the six thousand years past have swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene, viewed from a popular standpoint! It is truly an awful picture!

The various creeds of to-day teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to eternal misery, and be companions of devils throughout all eternity. What a dark picture for the Christian religion of this age of thought and culture to advocate as a truth from the hand of a loving God. And not only so, but all

of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder then that those who believe such awful things of God's plans and purposes should be zealous in forwarding missionary enterprises. The wonder is that they are not frenzied by it, and distracted of mind, to really believe thus. And to appreciate such conclusions would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

Not only has the continued misery and darkness of the world, and the slow progress of truth been a mystery to the church, but the world itself has known and felt its condition; like that which enveloped Egypt, it has been a darkness that could be felt. In evidence of this, note the spirit of the following lines, the doubt and gloom, intensified by the clashing creeds of the various schools.

Life, great mystery, who shall say,
What need hath God of this poor clay ?
Formed by His hand with potent skill,
Mind, matter, soul and stubborn will;
Born but to die, sure destiny—death.
Then where, oh, where this fleeting breath ?
Not one of all the countless throng,
Who have lived and died and suffered long,
Returns to tell the great design

That future, which is yours and mine.
 We plead, oh, God! for some new ray
 Of light, for guidance on our way;
 Based not on faith, but clearer sight,
 Dispelling these dark clouds of night.
 This doubt, this dread, this trembling fear,
 This thought that mars our blessings here;
 This restless mind, with bolder sway,
 Rejects the dogmas of the day,
 Taught by jarring sects and schools,
 To fetter reason with their rules.
 We seek to know Thee as Thou art;
 Our place with Thee, and then the part
 We play in this stupendous plan.
 Creator infinite, and man,
 Lift up this veil obscuring sight,
 Command again "Let there be light!"
 Reveal this secret of Thy throne,
 We search in darkness the unknown.

To this we reply :

Life's unsealed mystery soon shall say.
 What joy hath God in this poor clay?
 Formed by His hand with potent skill,
 Stamped with His image, mind and will;
 Born not to die, no, a second birth
 Succeeds the sentence, "earth to earth."
 For one of all the mighty host,
 Who lived and died and suffered most,
 Arose and proved God's great design.
 That future therefore, yours and mine,
 His word discloses this new ray
 Of light, for guidance on our way;
 Based not on faith, but sure as sight,
 Dispelling these dark clouds of night;
 The doubt, the dread, the trembling fear;
 The thoughts that mar'd our blessings here.
 Now, Lord, these minds whose bolder sway,

Reject the dogmas of to-day,
Taught by jarring sects and schools,
Fettering reason with their rules,
May seek and know Thee as Thou art
Our place with Thee, and then the part
We play in this stupendous plan.
Creator infinite, and man,
Uplifts the veil, revealing quite
To those who walk in heaven's light,
The glorious mystery of His throne,
Hidden from ages, now made known.

Such a blessing is now coming to the world through the unfolding of the divine purpose and opening of the divine word, of which blessing will be revealed to man. The condition of the so-called Christian religion of the nineteenth century portrays to the thoughtful mind a dark picture. The truth contained in the creeds of the various sects is so covered and mixed with error that its inherent beauty and real value is not discernable. The various creeds continually conflict and clash, and as each claims a Bible basis, the confusion of thought and evident discord are charged to God's word; and this has given rise to the common proverb, "The Bible is an old fiddle upon which any tune can be played."

How expressive is this of the infidelity-

of our times, occasioned by misrepresentations of God's word and character by human traditions, together with the growth of intelligence which will no longer bow in blind and superstitious reverence to the opinions of fellow-men, but demands a reason for the hope that is in us.

In view of what we have considered, and the demand coming from the law of God, regulating the system of religion in harmony with the principle as its basis, guided and controlled by divine justice and equity. Hence, in view of this, the present Christian religion is a failure, and never can and never will convert the world to that religion that Christ established over eighteen hundred years ago. Why is this so? Because they have apostatized from the principle of pure religion given to them from the hand of Jesus Christ, just as the Jews of old apostatized from the law of God given to Moses. The Jewish church would say what to do, but did not do it. This is the precise case of some of the present creeds and dogmas that say they will convert the world in harmony with the law of God, but never will do it,

nor can do it, with the world in one hand, and God in the other. God cannot prosper sin; this is why the world cannot be converted in this age, with the present system of religion. The prophet prophesied of this condition and apostacy of the church in this age. Nothing short of the next age will convert the world to the religion of Jesus Christ; for the prophet says, in that age all the creeds and dogmas will find their grave, and one religion that God will justify to convert the world into into one church, the church of God.

What more can God do than what he has done for the happiness of man, if man will co-operate with God to bring the proper conditions so as to attain to that plane where happiness is secured by the co-operation of God and man. This condition, and this alone, will bring to the soul a paradise of eternal bliss.

Look at the system of laws laid down in the Bible to guide man in the path of virtue. These laws that God gave to Moses were without their equal, either in their day or since, until this nineteenth century, and the laws of this century are based

upon the principles laid down in the Mosaic law, and framed in the main by men who acknowledge the Mosaic law as of divine origin.

The force of circumstances, as God's representative in bringing Israel out of Egyptian bondage, had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition, he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy, but regarded in the light of its own claims, it was a Theocracy, i. e., a divine government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws; thus seen, Israel's government was different from any civil government either before or since.

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the con-

trol of his direct relatives of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary, introduced to the people a form of government calculated to cultivate the spirit of liberty. In view of this, if the principle of this law had been considered in its true sense by men and nations down through the past ages into the nineteenth century, there would be no lords over God's heritage, no clergy to form thoughts and opinions for others, no wicked kings nor emperors to oppress the poor, no political schemer to form and shape a government through a selfish principle to perpetuate their power and rob the people of their freedom and liberties. Instead of this, if the Mosaic law had been lived up to to-day, in this age, equal rights would have been the principle for man and nations in authority to execute, and see that every person, regardless of nationality or color, had, without respect of person, the exercise of their just rights and freedom and liberty, one of the greatest blessings for man to enjoy.

Hence, in view of these facts, how do we

find the condition of the nations in the present age? After a careful investigation through an impartial principle, we find a dark picture of the present nations, whose grave is near at hand, formed and shaped by the religious creeds and dogmas and apostacy of the present age, whose reputation to the world is like a beautiful sepulchre, ornamented and painted from the best skill, beautiful to behold, attractive in its character; but uncover, and dig down into its bowels, and you will find dead men's bones and all manner of corruption.

This is the condition of the world at present. Is the Christian religion of this age a failure? If this dark picture of the nations at present is true, and New Testament doctrine be true, then it follows that the Christian religion of to-day, and from the time of its apostacy, is proof of itself that it is a failure in converting the world to the apostolic religion that Christ established as a standard, and final, never to add to or take away, beyond any amendments.

Is this the condition of the present creeds and dogmas of the world? No, no,

far from it; there is an inward war and clashing going on between the creeds of to-day, each claiming a basis from the Bible to sustain its dogma, while there is but one basis to build upon and clear to understand by the reason of man, and the smallest talent need not err to know the hope within, and the true religion of Jesus Christ.

We will examine the principle of the Mosaic law, that was thirty-two centuries ahead of its times. Does the most civilized law of to-day equal it in fairness and benevolence? Let us examine the law briefly. We read:

Ex. xii. 49; Lev. xxiv. 22: "Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country; for I am the Lord your God."

Lev. xix. 33, 34: "And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt."

Ex. xxiii. 4, 5: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou

see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him."

Verse 6: "Thou shalt not wrest the judgment of thy poor in his cause." Verse 7:

"Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked. Verse 8:

"And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.' 'Moses' law provided for a restitution every fiftieth year—their jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. xxv. 9, 13, 23, 27, 30.) In fact they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. See Ex. xxii. 25; Lev. xxv, 36, 37; Num. xxvi. 52, 56.

All of the laws are made public. Thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such manner that any who chose might copy them, and in

order that the poorest and most unlearned might not be ignorant of them.

And in view of all this, is it a wonder that the Christian religion of the nineteenth century is a failure? The Jews as a nation in time backslid, and served the creature more than the Creator, and sunk into idolatry, and by it lost their nationality, A. D. 70, and through disobedience are now suffering everlasting punishment, by being scattered among the nations of the earth, until the end of this Gentile world.

The present Gentile world under the influence of the Christian religion, is sunk just as deep as the Jews were in idolatry, only in a different system and form. Some creeds are like the Pharisees of old. They command and say, but fail to do, and lay heavy burdens upon the people, and strain at a gnat and swallow a camel.

Paul, the great apostle of that age, foresaw the apostacy of the church in the latter days of this Gentile age. 11 Tim. iii. 1: "This know also, that in the last days perilous times shall come." Chap. iv. 3: "For the time will come when they, the

church, will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Chap. iii. 5: "Having a form of Godliness, but denying the power thereof; from such turn away." 1 Cor. vii. 29-31: "But this I say, brethren, the time is short, it remaineth, that both they that have wives be as though they had none; and that they weep as though they wept not; and that they rejoiced as though they rejoiced not; and they that buy as though they possessed not."

The Mosaic law is proof of itself, that it was divine law from God to man, and made a common law, which made no distinction between classes, and was no respecter of persons, was the only protection. This is more remarkable, because the treatment of servants and strangers, and the aged, was the subject of special legislation. For instance, "Thou shalt not vex nor oppress a stranger, nor widow, nor fatherless child: thou shalt not oppress an hired servant that is poor and needy, whether he be of

thy brethren or of strangers that are in thy land, within thy gates ; at this day thou shalt give him his hire ; neither shall the sun go down upon it, for he is poor, and setteth his heart upon it."

How true human nature is, the same in all ages of the world. Then in view of this the common Mosaic law of that age, is also good for this age, for the same cause produces the same effect; and it is Scripture that Jesus came to fulfill this common Mosaic law. Hence, in view of this, Jesus came to destroy the Jewish ceremonial law of ordinances, and became a curse for that law, by the sacrifice of Himself as a sin offering, to reconcile Jew and Gentile together as one. By this the ceremonial law was abolished. This was not the case with the Mosaic law, that Jesus came to honor, and perpetuate as a divine law, never to be amended or molested while the earth gave birth to man. And in view of these facts, if the creeds of the past and present age would have advocated and put in force and practiced these laws, Christian religion would be a success to convert the world to truth. Instead of their converting the

world to truth and right living, the influence of their dogmas over the world generates in the hearts of men a principle of rascality, which, according to prophecy, will soon find it grave.

In the light of reason all must admit that the Mosaic common law bears no evidence of being the work of wicked men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His wisdom, justice and love; and further, the evidently pious and noble law-giver, Moses, denies that the laws were his own, and attributes them to God. In view of his general character and his commands to the people, not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God.

We have authority from Scripture that Moses was an honest upright man, and this being the fact, God gave the Mosaic law to the world through this trusty Moses, a man of honor and integrity.

Is the Christian religion a failure? It is impossible for the creeds of this age to con-

vert the world by establishing the kingdom of God in this Gentile age or world. We will consider this as follows. The statement of the word which belongs to one dispensation should not be applied to another, as things stated of one age or not always true of another. For instance, it would not be an untruth to say of the present age, that the knowledge of God fills the whole earth, or that there is no need to say to your neighbor, "Know the Lord," (Isa. xi. 9; Jer. xxxi. 34.) This is not true in this age, under the influence of the Christian religion, and it cannot be true until the Lord having come again, has established His kingdom. For throughout this age there have been many seducing deceptions, while the church has been wounded by bowing down to the mammon of this world. And we are told that even in the very end of the age, "in last days," evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 1, 13.) It will be as the result of Messiah's reign during that millennial age, that the knowledge and righteousness shall cover the earth, as the waters cover the sea.

It is a mistake, and a very common one, for the religious creeds of this age to suppose that they, with their mixed dogmatic views, so full of error and confusion, will be the means to convert the world, and establish the kingdom of God, by their proselyting the nations of the earth, so as to cover the earth with knowledge and righteousness as the waters cover the sea. The very nature of this case makes it impossible to be a success. Why is this so? Because the principle, the spirit incorporated in the gospel of the new covenant, speaks with authority from the court of God, and says to the world, that there is one dogma, one idea, one truth, one religion, one thought, one line of action, one agreement. One principle will be able to convert the world to the religion of Jesus Christ, and establish the kingdom of God over the earth; and this will be accomplished in the next age, (millennial). Nothing but the clean spirit of God, with one dogma united into the souls of men, will be successful to establish the kingdom of God. For instance, there is a clear stream of water running through a beautiful valley, and

then along the way, there are side streams of water, muddy and filthy, pouring their contents into the clear stream. What is the effect? Will it remain clear? Will it not corrupt the clear stream? The reason of man, the voice of God condemn it as an element of corruption.

In view of this, this is the condition of the Christian religion advocated by the different creeds of the present Gentile age. Over eighteen hundred years past, Jesus Christ, our elder brother, started the beautiful, clear stream of the Gospel, and before the last apostle, John, gave his body to the grave, side streams of muddy and filthy water began to run into the gospel stream, the church; and from that time to the present age, the church has been muddy and filthy with the mammon of this world; and then, in view of all this, some creeds of this world have the audacity of a thief to hurl to man that they are the salt of the earth, and the world will be converted by them to God, and his kingdom established. What an apostacy!—ancient Pharisaism is a fool compared with modern Pharisaism. Just as long as the

kingdoms of this world are supported and enriched through oppression, injustice and deceit to as great an extent as the increasing intelligence of the people will permit, Satan, the devil, representing a figure, meaning evil and wickedness through oppression, injustice and deceit from man and nation, powerful in its nature, and called the prince of this world, the world will remain in darkness, but the time will soon come when this great gigantic power, the wickedness of man, allegorically called the dragon, Satan, devil, will be destroyed, and the kingdoms of this world will become the kingdoms of God in the next age. What a dark picture for man to behold in the nineteenth century. Has the salt of the earth lost its savor? Is the present Christian religion a failure? If the deportments of the creeds and nations of the earth are true, then it is true that it is a failure.

Consider the picture portrayed by Jesus Christ in one of his parables (Luke xviii.) setting forth the condition of the present gospel dispensation in its latter days, illustrated through a wicked judge

and a widow, as a figure. The parable reads thus: "There was in a city a judge which feared not God neither regarded man; and there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary," meaning help me out of my trouble from my enemies, mine adversary; "and he would not a while, but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

This is the precise condition of the present age of this dispensation, under the preaching of the Christian religion. To-day the high and lofty, the man of means, the oppressor of the poor, take their ease like the judge, and do not want to be disturbed from their condition to help the widow and the poor, only when it benefits their own comfort, that they help to get rid of them.

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with

them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

This is a dark picture portrayed by the Son of God, as to the spiritual condition of the Christian religion and the creeds in the latter days of this gospel dispensation. When Jesus comes at the end of this gospel age, he says, Shall I find faith on the earth among the religious creeds? Faith here means strict obedience to the law of God. Do we find it? What is the matter? Scripture says that the church is at the foot of the hill, and cannot get to the top. Their coat is off, and they can't get it on; they have tampered too long by carrying the world in one hand and God in the other.

Now comes the destruction and wiping out of the gospel dispensation, and the annihilation of the Christian religion as advocated by the creeds, full of error and confusion. It should be remembered that this earth is the basis of all these "worlds" and dispensations; and though ages pass and dispensations change, still the earth

continues—"The earth abideth forever." (Eccles. i. 4.) Carrying out the same figure, Peter calls each of these periods separate heavens and earth. Here the word heavens symbolizes the higher or spiritual controlling powers, and earth symbolizes human governments and social arrangements. Thus, the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood, but the physical heavens (sky and atmosphere) and the physical earth did not pass away; they remained, so likewise the present world (heavens and earth) will pass away with a great noise, fire and melting, confusion, trouble and dissolution; the strong man (Satan), that is, the corrupt and controlling powers in man, being bound, will struggle to retain his power, the present order or arrangement of government and society, the apostate religion of creeds, the enemies of the pure religion of Jesus Christ, will pass away; not that of the physical sky and earth, the present heavens or powers of spiritual control, must give place to the "new heavens," meaning Christ's spiritual control

in the next age or dispensation—the present earth a figure to illustrate human society as now organized under Satan's control, meaning under the control of the power and corruption of man. This power and wickedness of man must (symbolically) melt and be dissolved. In the beginning of the millenium the day of the Lord, it will be succeeded by “a new earth,” meaning society reorganized, and the kingdoms of this earth become the kingdom of Christ, in the next dispensation, called the millennial. In 2 Peter iii. can be found this allegory of the above interpretation and application.

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